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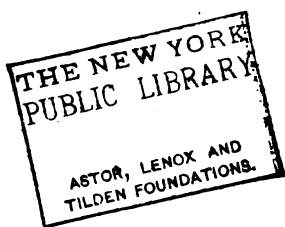
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# HISTORICAL SKETCH

OF THE

## Twelfth Congregational Society

IN BOSTON.

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BY LEWIS G. PRAY.

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PUBLISHED BY THE COMMITTEE OF THE SOCIETY.

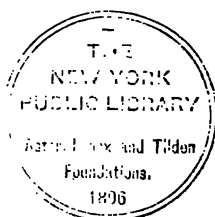
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BOSTON:

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1863.



DUPLICATE

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ALBANY  
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TO  
THE PROPRIETORS AND PARISHIONERS

OF THE LATE

*Twelfth Congregational Society,*

AND TO

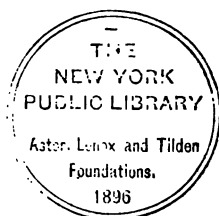
REV. SAMUEL BARRETT, D.D., AND REV. JOSEPH F. LOVERING,

ITS TWO PASTORS,

THIS HISTORICAL SKETCH

*Is Respectfully and Affectionately*

DEDICATED.



2072

DUPLICATE

ROY W. B.  
1917  
W. B. B.

TO  
THE PROPRIETORS AND PARISHIONERS  
OF THE LATE  
*Twelfth Congregational Society,*  
AND TO  
REV. SAMUEL BARRETT, D.D., AND REV. JOSEPH F. LOVERING,  
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THIS HISTORICAL SKETCH  
*Is Respectfully and Affectionately*  
DEDICATED.





## PREFATORY NOTICE.

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THE following Historical Sketch of the TWELFTH CONGREGATIONAL SOCIETY was undertaken in consequence of friendly intimations that such a sketch was not only desirable, but demanded; and that, if written at all, it should come from the pen of one who had been connected with the Society from its beginning to its close.

Two further considerations induced me to engage in such a work. One of them was, the personal knowledge that there were large numbers of families and of individuals still living, though much scattered, who, having for many years, either at an earlier or later period, belonged to this Society, worshipped at its altar, gathered around its communion-table, received the instructions of its pulpit and Sunday school, and aided or participated in its social meetings and benevolent efforts, could not look back upon those years without regarding them as among

the happiest and the most instructive of their lives. I was assured, from my own convictions and feelings, that such a volume, by whomsoever written, could scarcely fail to be to them one of present, immediate interest; and would excite anew, as often as their eyes should glance over its pages, trains of thought and feeling which they must ever value, and long desire to cherish.

The other consideration was of a more general character, but not without its influence. It was remembered that this Society had a peculiar origin; that it was one of the first-fruits of a very remarkable and interesting ecclesiastical movement; and that, for more than a third of a century, it maintained in itself a vigorous life, and took a creditable part in religious and charitable activities for which the city of Boston has been so highly distinguished. It was further remembered, that recently this Society had been brought to an unexpected close by the operation of causes which it was wholly unable to prevent or counteract; and which causes were unknown to many, or, if known, not properly or fully understood.

Under these circumstances, it seemed due, alike to the Society and its cotemporaries, that

some authentic statements should be prepared, put into a form more permanent than traditions or manuscripts, so that, while it secured the ends proposed, it might also prove, to use the language of a revered writer on a similar occasion, "a contribution, though small, to the ecclesiastical history of New England, and be sure to win the favor of antiquaries, to whom facts are never unimportant or dull."

Influenced by these considerations, the writer has cheerfully prosecuted his work; regretting only, at its completion, that it had not fallen into hands which would have done the subject more ample justice.

Having made free use of the Society's Records, he has to acknowledge gratefully his indebtedness to its last Clerk for a constant access to its books and papers; and to the Chairman of its last Committee for copying official documents, as well as for valuable suggestions and corrections.

In addition to the many names and facts in the body of the work, there will be found in the Appendix others equally interesting.



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# HISTORICAL SKETCH.

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## CHAPTER I.

### ORIGIN.

OUR Pilgrim Fathers were Protestants, Independents, Trinitarians or Calvinists, in their religious beliefs; but, with the advance of light and learning, a change gradually came over the feelings and convictions of many of their descendants in relation to the whole of this general subject. Harvard College, dedicated as it was, from the first, "to Christ and the Church," maintained at all times an independent condition, and offered a comprehensive platform of studies and views which did much to liberalize the minds of the people. Her sons destined for the Church, believed, with Robinson, that "more light was to break in upon the word of God." They studied the Scriptures with diligence and care, unfettered by creeds; and, as new

light broke in upon them, they discarded, one after another, the dogmas of the sects.

It was a silent but a sure work; and, as from time to time the elders and teachers disappeared, a more liberal style of preaching was demanded, and new pastors were chosen whose theology was more in accordance with the times. Discarding, for the most part, all controversial topics, as uncalled for or as unprofitable, they dwelt chiefly, in their preaching, on the great vital truths of the gospel, on the loftiest themes of morality, and the beauty and worth of a blameless life.

At length, the straiter sect,—the Orthodox party so called,—perceiving and fearing the increase of this defection, so early as the year 1815, through a periodical then recently established, “sounded an alarm.” This brought on the memorable controversy which resulted in a separation of the churches,—the Liberal from the anti-Liberal,—and the initiation of the Unitarian denomination as a distinct and independent body of Christian believers.

As consequent upon this separation, in 1822, an Association was formed of Liberal Christians, comprising men eminent in character and posi-

.

tion, both clergymen and laymen. This Association had for its members such clergymen as Dr. Channing and Professor Norton, the elder and the younger Ware, and Parkman, Walker, and Palfrey; for laymen, the honored names of Josiah Quincy and Jonathan Phillips, Ticknor and Higginson, Sullivan and Loring, Bond and Guild, Emerson and Tappan.

Their first if not their only aim was to give due organization and development to this new body of Christians, to strengthen the things which remained, to enlarge the boundaries of truth as they understood it, and to add to their pure doctrines of belief all the Christian graces of character.

Guided by its records, we can trace to this Association not only the origin of new churches, but the earliest movement for our Sunday schools,—the India mission, the Ministry to the Poor, the Boys' Asylum, the American Unitarian Association; and, indeed, for almost all those works of private charity and public beneficence, which, since that day, have so highly distinguished the denomination.

The origin of the Twelfth Congregational Church and Society is to be found on the rec-

ords of this Association, and is among the first-fruits, in Boston, of the faith and zeal of this liberal body of Christians.

At their meeting on the evening of March 26, 1822, the question for discussion was, "The expediency of taking steps immediately towards the erection of a new Congregational place of worship in Boston." It was referred, in conclusion, to a Committee, consisting of Messrs. Ware, Bond, Ticknor, Palfrey, and Emerson; to whom were afterwards added Benjamin Guild, Charles G. Loring, and Lewis Tappan. The Committee subsequently reported, that the location of this church should be "at the westerly part of the city." Before, however, taking any steps towards the formation of a society, or even the nucleus of one, they determined to proceed at once to select a site, and build a church by subscription. To this end, full power was lodged with the Committee to go forward, and complete the work; and now the Association, feeling that the success of their enterprise was secured, passed over into other hands the responsibility of overseeing, and bringing to a satisfactory conclusion, the project which they had thus originated.

## CHAPTER II.

SUBSCRIPTIONS, LAYING OF THE CORNER-STONE, ERECTION, AND  
DEDICATION OF THE CHURCH.

It soon came to the knowledge of the Committee, to whom the Association before referred to had assigned the duty of erecting the new church, probably before they had determined to build at the "westerly part of the city," that the only Congregational church in that section of the city, known as the West Church, or Dr. Lowell's, "had been for a number of years much crowded, comprising about three hundred and fifty families; so that not a few households were unable to obtain suitable accommodations within a convenient distance." They also ascertained that the pastor and people of that church would give the project of erecting another, in their vicinity, a hearty concurrence.

Accordingly, the Committee proceeded at once to the selection of a proper site for the

location of the contemplated building. Looking naturally still farther to the west, where new streets had been opened and a new population recently congregated, they finally made choice of a lot on Chambers Street; having Allen Street on its north side, and a street now called McLean on its south.

By the earliest entry on the records of the Society, we ascertain that a subscription-paper had been duly prepared, and circulated among the friends of Liberal Christianity, to obtain, in that form, the pledge of a sum necessary "for the purpose of erecting another Congregational meeting-house in the westerly part of the city." One hundred and two persons of character and responsibility were soon obtained, who pledged themselves for two hundred and thirty-three shares of a hundred dollars each.

The following is a list of the original subscribers for the erection of the church:—

	Shares.
Samuel Parkman . . . . .	20
George Bond and Lewis Tappan . . . .	10 each.
Daniel P. Parker, Henry Rice, Andrews Norton, George Ticknor, Eben. Francis, George Lane, William H. Lane, N. Appleton, E. Patterson, and R. G. Shaw . . . .	5 ,,

- Thomas Melville, John DeWolf, and Tristram Barnard . . . . . 4 each.
- James Read, G. Tuckerman, Samuel Perkins, C. Nichols, William Lawrence, D. Ladd, Lorenzo Draper, Mrs. Davis, Amos Lawrence, Jeremiah Fitch, and Dr. James Jackson . . . . . 3 „
- Jonathan Phillips, E. T. Andrews, Charles Tappan, Samuel S. Williams, E. P. Hartshorn, Alexander Parris, Jonathan Whitney, Otis and Thaxter, John Redman, Benjamin French, J. Lamson, Robert Waterston, Abbott Lawrence, Thomas W. Ward, William Sturgis, Solomon Willard, E. Hathaway, Jos. W. Lewis, John A. Lowell, J. Darling, T. Leach, J. W. Boot, and T. Tuttle, jun. . . . . 2 „
- R. M. Barnard, Hall J. Howe, M. Richards, A. Moore, John Allen, Levi Brigham, D. L. Ware, P. Clark, C. Holmes, R. Bradford, jun., J. and N. Fisher, Jonathan Loring, M. Roulstone, S. F. Coolidge, George Shattuck, W. W. Clapp, Levi Haskell, D. Hammond, James Johnson, B. T. Pickman, E. Ellis, Levi Bartlett, Isaac Danforth, A. Chandler, a friend, C. B. Shaw, F. Stanton, A. W. Fuller, P. Hawes, E. Hyde, C. G. Hall, N. Call, S. B. Doane, W. Parker, D. Brigham, T. Power, Titus Wells, S. Dennis, P. Clapp,



Jonathan Clapp, Luke Carter, Charles Wells, D. Henchman, John Holman, N. Little, A. Whitney, C. Haskell, A. Carey, L. Farwell, E. Hobart, S. M. Copeland, and W. Hooper . . . . . 1 each.

It is proper here to say, that, of these subscribers, four-fifths were permanently connected with other religious societies, and had no intention of joining, and in fact never did join, the new society. This first record bears date April 1, 1823.

On the 14th of June, same year, the Legislature, on application, granted an act of incorporation, under the title of the "Twelfth Congregational Society in the City of Boston."

The Committee having in charge the work secured at once the services of a competent architect, and faithful and energetic mechanics; so that, early in 1824, a plan had been adopted, and the foundations of the building laid. All necessary preparations having been made, the corner-stone was put in its place May 10, 1824. George Bond, Esq., as Chairman of the Committee, made some preliminary and explanatory remarks. Rev. Dr. Lowell followed with the

usual dedicatory address, and closed the interesting ceremonies with a prayer.

On the plate deposited under the corner-stone was this inscription:—

TWELFTH CONGREGATIONAL CHURCH.

---

**This Stone**

WAS LAID ON THE TENTH DAY OF MAY, A.D. 1824.

---

**Building Committee.**

GEORGE BOND, GEORGE W. OTIS, SAMUEL PERKINS, JONATHAN  
WHITNEY, LEWIS TAPPAN, JONATHAN LORING,  
JONATHAN THAXTER, BENJAMIN  
FRENCH.

**Architect.**

ALEXANDER PARRIS.

JOSIAH QUINCY . . . . *Mayor.*

[ *On the reverse side.* ]

*Master Mason.* . . . . CUSHING NICHOLS.

*Master Carpenter* . . . . JOHN ALLEN.

On the 5th of August, 1824, the first Standing Committee was chosen. It consisted of thirteen members, including the Clerk and Treasurer; namely:—

Samuel Perkins.	Enoch Patterson.
Jonathan Whitney.	Ebenezer Ellis.
George Bond.	John Allen.
George W. Otis.	George Lane.
Elisha Hathaway.	Benjamin French.
Thomas Power.	

William H. Lane, *Clerk.*

Lewis Tappan, *Treasurer.*

Under the vigorous administration of the Building and Standing Committees, the church was brought to a satisfactory completion early in the autumn of 1824. The total cost of the building, including the price of the land, was nearly thirty-four thousand dollars.

On the 13th of October of the same year, it was, in due form, solemnly dedicated to the worship of God. The sermon was preached by the Rev. J. G. Palfrey. Rev. Dr. Lowell, and Rev. Messrs. Ware and Parkman, took part in the interesting services of the occasion. So far, the original movers of this enterprise had met with a success every way equal to their most sanguine expectations. A large and commodious church in a favorable location, at a moderate cost, had been erected; and now it had been dedicated to the purpose for which it was originally designed.

## CHAPTER III.

## PREACHING, CALLS, FORMATION OF THE CHURCH, AND ORDINATION OF THE FIRST MINISTER.

THE Standing Committee, without delay, sought for a preacher to supply the pulpit of the new church. Their first choice fell upon Mr. Alexander Young, a recent graduate from the Divinity School, Cambridge; who was engaged to officiate four weeks.

On the Sunday following the dedication, the doors of the church were opened for public worship; on which occasion the audience was encouragingly large, and the preaching of Mr. Young made a most favorable impression. Before the end of his engagement, Nov. 7, the proprietors gave him a unanimous invitation to become their pastor. But Mr. Young having subsequently preached as a candidate to the congregation of the New South Church, and received from them also a call, he accepted this, and declined the former invitation.

Thereupon Mr. Samuel Barrett, a graduate from the same Theological School, was engaged to occupy the pulpit on Thanksgiving Day, then near at hand, Dec. 2, and the three following Sundays. After preaching with great acceptance, he was unanimously invited to take charge of the society as its minister.

The following is an extract from the records:

"At a meeting of the proprietors of the Twelfth Congregational Society, held on the 19th of December, 1824, it was, on motion of G. W. Otis,—

'Voted, That Mr. SAMUEL BARRETT be invited to take charge of the church and society to be gathered in this place, as pastor and teacher.

'Voted, That there be allowed him a salary of \$1,800 per annum, payable quarter-yearly in gold or silver; and, whenever at least a hundred of the pews on the lower floor shall have been sold by the corporation, his salary shall be increased to \$2,000.

'Voted, That Messrs. S. Perkins, G. W. Otis, and E. Hathaway, be a Committee to wait on Mr. Barrett with a copy of the preceding votes, with instructions to request of him a reply as early as may consist with his views and feelings.'"

Subsequently, the following letter was received from Mr. Barrett, accepting the invitation:—

*To the Gentlemen the Proprietors of the Twelfth Congregational Society of Boston.*

CHRISTIAN BRETHREN, — Having reflected, as I was able, on the subject of the communication made to me through your Committee, relative to my settlement in the gospel ministry, I hasten, according to your desire, thus early to signify to you my acceptance of the invitation presented to me, to take charge, as pastor and teacher, of the Twelfth Congregational Church and Society in Boston. In thus consenting to take upon myself the obligation of a Christian minister in the important place you have called me to occupy, it is not necessary, I trust, if it were in my power, to express to you the trembling solicitude I feel for the success of my undertaking, when, in connection with the consciousness of what I am, I consider the nature and extent of the labors incident to the relations between a minister and his people, in a community where the standard of clerical duty is so elevated, and in a station where the peculiar responsibility imposed by the charge of a society, yet in its infancy, must be sustained.

It is sufficient to assure you, that having weighed the subject with all the deliberation which a step of so much importance to you, to me, and to society requires, and feeling myself prompted alike by choice and a sense of duty to yield to your wishes so unanimously expressed, it is now my solemn determination, under the blessing of Heaven, to consecrate whatever my faculties are, or may become, to the promotion of the spiritual

improvement and comfort of those who shall gather themselves around the altar at which you have invited me to minister.

With such feelings and resolves, and with fervent prayer to Almighty God that your highest anticipations may be realized in the enjoyment and extension of Christianity, as it came pure from the fountain of eternal truth, I am, gentlemen, in the cause of Christian truth and Christian virtue, your sincerely devoted and obedient servant,

SAMUEL BARRETT.

CAMBRIDGE, Dec. 28, 1824.

Here was a singular state of things, almost, as we think, without a precedent in ecclesiastical history, — a meeting-house without a parish, a minister without a people, a pastor without a flock! In the calm view of the Association and of the Committee, there was a seeming necessity for this course, on account of the bitter theological controversy to which allusion has been already made. It was deemed advisable to choose a minister before the sale of the pews by public auction, so that “the Unitarianism of the church would be secured.” In other words, it would prevent any who were so disposed, if any such there were, from defeating the purposes of the movers and friends of the original plan.

On the 10th of January, 1825, the pews were offered for sale at auction; when eighty-six were purchased, and the pecuniary success of the society placed at once on a sure and substantial basis. There was realized from this auction, and from private sales soon afterward, the large sum of \$31,376, and the further sum of \$1,066 paid for privilege of choice; making a total of \$32,442, or an amount not much less than the whole cost of the land and building. Within a few weeks, the whole number of pews disposed of were ninety-five on the lower floor, and sixteen in the galleries.

Immediately after the sale of the pews, the new proprietors bought out the old; or, in other words, assumed, on their part, all the debts and obligations of the original subscribers, paying back the actual cost of the church, principal and interest; by which, and other expenses, including the outlay for an organ, they created a debt, which, more or less, was felt as a burden upon their financial resources for several years.

On the 28th of January, 1825, at the house of a private individual (Samuel Perkins, Esq.), a church, in the ecclesiastical sense of the word,



was duly organized in the presence of the new pastor, and ten or a dozen other persons. The ceremonies, in accordance with Congregational usage, were conducted by the Rev. Dr. Lowell.

The names of those who signed the covenant on this occasion were —

Samuel Barrett, pastor elect; Lewis G. Pray, Catharine L. Pray, Joshua Emmons, Elizabeth Farrington, Sarah Farrington, Lucretia F. Farrington, Catharine C. L. Bowles, Catharine Dow, Thomas Power, and Betsy S. Power. To these may be added the names of Dr. Joshua B. Flint, Mrs. Joshua Emmons, and Mrs. C. B. Shaw, who had assented to the covenant before the first celebration of the Lord's Supper in the new church. Mr. and Mrs. Benjamin Seaver were admitted soon after by a letter of dismission and recommendation from the New South Church, Rev. Mr. Young's.

The following is the covenant adopted by the church:—

“ We, whose names are underwritten, do solemnly declare, that we believe the Scriptures of the Old and New Testaments contain the revelations of God to man; that we have faith in Jesus Christ as the Son of God, and Saviour of the world; that we desire thankfully to accept salvation through him in the way pre-

sented in the gospel ; and that we resolve, by the help of Divine Grace, to live in obedience to his holy commandments, looking for the mercy of God unto eternal life.

“ We promise to walk with this church, while we have opportunity, in a regular attendance on Christian ordinances, in the exercise of Christian affections, and in a submission to the discipline of the church so far as it shall appear to us to be our duty.”

As an evidence of the true Christian liberality of this, the first church organized by the Unitarian denomination in this city, the following note from Dr. Barrett's Quarter-century Sermons will be interesting and conclusive:—

“ The principle adopted by the church at its first celebration of the Lord's Supper, and acted upon till now, is, that no Christian member of the congregation ought to consider himself excluded at any time from the privilege of participating in the rite of Commemoration. Accordingly, the invitation from the pulpit on Communion-days has ever been this : ‘ All Christians, of whatever denomination, who may be present, are invited to remain and communicate with us.’ ”

The ordination of Samuel Barrett, as the first minister of the Twelfth Congregational Society, took place at the church on the 9th of February, 1825.

The churches represented in the council, at the ordination, were as follow : —

Church in Federal Street, Boston : Dr. Channing and Rev. Mr. Gannett.

Church on Church Green : Rev. Mr. Young.

Church in Hollis Street : Rev. Mr. Pierpont.

Church in Brattle Square : Rev. Mr. Palfrey.

West Church : Dr. Lowell.

First Church : Rev. Mr. Frothingham.

Second Church : Rev. Mr. Ware.

New North Church : Rev. Mr. Parkman.

King's Chapel : Dr. Freeman and Rev. Mr. Greenwood.

Church of the University, Cambridge : Dr. Kirkland and Dr. Ware.

Church in Charlestown : Rev. Mr. Walker.

Church in Lynn : Rev. Mr. Green.

Church in Chelsea : Dr. Tuckerman.

Church in Wilton, N.H. : Rev. Mr. Beede.

Dr. Ware was Moderator of the Council ; and Dr. Tuckerman, Scribe.

It will be noticed here, that, among others, the church in Wilton, N.H., was invited, of which the Rev. Mr. Beede was pastor, the early friend and instructor of the minister elect, and whose venerable and delighted appearance on the occasion is still remembered with pleasure. Rev. James Walker invoked the divine blessing ; Rev. Dr. Lowell preached the sermon ; Rev. Thomas Beede offered the prayer of consecra-

tion; Rev. Dr. Ware gave the charge; Rev. James D. Green presented the right hand of fellowship; Rev. John G. Palfrey delivered the address to the people; and Rev. F. Parkman made the concluding prayer. The assembly was large, the services were of a high order, and the anticipations of all fully realized. The minister had now found his people; the pastor was united to his flock.

On the 15th of March, the new proprietors held their first annual meeting. The usual business was transacted with great unanimity. Messrs. Tappan, Lane (W. H.), and Bond, having resigned their trusts, the offices of Treasurer, Clerk, and another member of the Board of the Standing Committee, had become vacant. The following persons were then chosen, who constituted the first officers under the new organization:—

Elisha Hathaway, *Treasurer*; George Lane, *Clerk*; and Samuel Perkins,\* Jonathan Whitney, George W. Otis, Thomas Power, Enoch Patterson, Ebenezer Ellis, John Allen, Benjamin French, Benjamin Seaver, Levi Haskell, and Enoch Hobart, as members of the Standing Committee.†

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\* Appendix, No. I.

† Appendix, No. II.

## CHAPTER IV.

## ORGANIZATION AND DEVELOPMENT, A.D. 1825 TO 1830.

SAMUEL BARRETT, now ordained as the first minister of the Twelfth Congregational Society in the city of Boston, was born in Royalston, Worcester County, Mass., Aug. 16, 1795. He was the eldest son of Deacon Benjamin and Betsy (Gerrish) Barrett. In 1803, his parents removed from Royalston to Wilton, N.H.; and, early in 1811, to Springfield, N.Y. Their son Samuel had been placed, nearly a year before this latter date, under the care of the Rev. Thomas Beede, minister of the First Congregational Society in Wilton, for the purpose of being prepared for college.

In 1814, he attended Commencement at Cambridge for the first time; and, after a successful examination, was admitted to the Freshman class of the institution, wherein, from early childhood, he had desired to be educated.

He graduated in 1818, and received his

second degree, of A.M., in 1821. Immediately after, he took charge of the Grammar School of Concord, Mass.; which he taught for a year. He was also superintendent, while there, of Dr. Ripley's Sunday school,—one of the few then established.

In the fall of 1819, he returned to Cambridge, and joined the Divinity School. After remaining in this institution three years,—the usual period of time,—he was regularly “approved” to preach by the Boston Association of Ministers.

Immediately entering upon the work of the ministry, in 1822 he preached at Barnstable; afterward at Medford and Eastport; in June, 1823, went to Philadelphia, where he preached to the First Unitarian Society for about six months; and from thence to Baltimore, where, for several weeks, he occupied the pulpit made vacant by the retirement of Mr. Sparks; also, in 1824, he preached in Keene. From each of these societies he received an invitation to become its minister; which, however, he felt obliged to decline.

In December, 1824, he officiated for the first time at the church in Chambers Street, Boston;

and as we have seen, after preaching there for three successive Sundays, received a unanimous call, which, after a deliberation of ten days, he accepted by letter; and his settlement was consummated over this new society, by ordination, on Feb. 9, 1825.

A new and arduous field was now open before him. The parish, composed of various elements drawn together from different quarters, was, so to speak, without form, and void.\* He was a stranger to all his people, and they were equally strangers to him. But, nothing daunted, he entered at once upon his work with energy and zeal; and his people came earnestly and cheerfully to his aid.

A church, as before stated, had been regularly organized in January. On Sunday, the 17th of April, the Lord's Supper was administered for the first time, with a service of plate borrowed for the occasion, to about thirty communicants.

For some reason not explained (probably an oversight, from want of experience), no deacons had been chosen by the church. Without, there-

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\* Appendix, No. III.

fore, any pre-concert, Benjamin Seaver and Lewis G. Pray were designated at the moment, by the pastor, to distribute, on this occasion, the sacred elements. This recurring again and again with the occasions, these persons, without further appointment, came to be regarded as the officiating officers of the church. It was not till some years later that they were chosen by a formal vote.\*

The original Standing Committee, as early as 1824 and before the dedication, had hired an organ, and formed a temporary choir, of which Dr. Joshua B. Flint acted as chorister. Early in 1825, the new proprietors, among the earliest things to which their attention was called, took action on this important subject. On the report of a Committee, they authorized the building of a new organ by Thomas Appleton, at a cost of \$2,500; which was duly completed, placed in the loft, and opened in May, 1826. Mr. Stanton, a superior organist, was the first to take charge of it. Dr. Flint having resigned soon after, Mr. George Bacon became the leader of the choir, and was assisted by two female and two or three male voices. Of these, we recall the

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\* Appendix, No. IV.



names of Miss Warren, afterward Mrs. Henderson, soprano; Miss Charlotte Cushman, who sung the alto; Mr. John H. Pray, tenor; and Mr. Isaac K. Wise and Mr. George W. Edmands, the bass. The services of the latter three were gratuitous, and continued from ten to fifteen years. At that time, the solid congregational style of music was adopted; to which the society, from first to last, continued to adhere. The new proprietors found in use the collection of hymns known as Tate and Brady's; but the Cambridge Collection, then recently compiled by Mr. J. P. Dabney, met with approval, and was soon introduced.

The church was without a communion-service. Among the earliest movements of the society was a subscription set on foot for the purchase of one. Thomas Melville, Esq., a venerable gentleman of the neighborhood, presented a valuable baptismal font and mahogany stand; Mrs. John De Wolf furnished the table linen; and Nathaniel Call, Esq., one of the silver receivers for the bread; while the other necessary articles, flagons and cups, were procured at a cost of six hundred dollars, which had been generously contributed by various mem-

bers of the parish; constituting, all together, a very rich service for the communion-table. And it deserves a special record here, that, in addition to the above generous gifts to the society, there were presented by William Parker, Esq., for pulpit use, a copy of the Old and New Testament, superbly bound; and by Daniel P. Parker Esq., an elegant clock for the church.

In 1826, a Parish Library was formed. Donations of books and money came in freely from members of the society; and soon a large and valuable collection of books, theological, literary, and miscellaneous, had been secured, which, added to, year after year, contained, at length, eight hundred volumes. It was opened to the congregation every Sunday; and was the means of diffusing much light and knowledge, and of improving the morals of this young and growing parish.\*

A Juvenile Library was commenced in the society not far from the same time. It was one of the earliest collections of the kind of which we have any knowledge. Every volume

was examined and read with care, by the pastor or one of the Library Committee, before it was added to the collection. A catalogue was early published, for which frequent applications were made as a guide to collections for similar libraries, which soon became popular. This library was replenished from time to time, and continued in vigorous operation to the close of the society, when it contained more than eight hundred volumes.\*

At this early period, the pastor formed a Bible class of young ladies, who met him at his house once every week for religious instruction; and on the sabbath day, at noon, he assembled the younger children of both sexes in the vestry of the church for the same purpose. As Sunday schools and Bible classes, at that time, had only begun to be adopted by the Unitarian churches, these were regarded as novelties by many, indicating a creditable advance in liberal and progressive ideas.

In the same year (1826), an Association of Gentlemen for Benevolent Purposes was organized in the parish. By this, they aimed to con-

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\* Appendix, No. VI.

centrate — then much scattered — the benevolent contributions of the parish on the best agencies established for the diffusion of charity and truth. It purposed to do this by a combination of efforts and means, by reports on the nature and value of existing benevolent institutions, by the discussion of these, and by consequent and appropriate action. It immediately entered upon its work, and became an instrument of great good. For instance, a report was written by Dr. Flint, chairman of a Committee for the purpose, on the subject of Intemperance. This was an able document, attracted immediate attention, was fully discussed on successive evenings, and led to public movements, which, since that time, have occupied so large a share of public attention.\*

The "Franklin Lectures" — a public course for the journeymen mechanics and the laboring classes in the city of Boston — originated with this Association. These courses of lectures were successfully continued for a number of years. Hon. Edward Everett delivered the first Introductory Lecture; and it was for one of

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\* Appendix, No. VII.

this series that Dr. Channing prepared and delivered his much-celebrated discourse on "Self-culture." It was here also that the Book and Pamphlet Society had its origin, which, for many years, was an efficient and almost the only Tract Society of the denomination; and did not suspend its labors till after the resources of the American Unitarian Association had become greatly enlarged.

In January, 1827, the subject of "Sabbath Schools" was referred to a Committee by the same Association, to consider and report. But before their next regular session, at the call of the pastor from the pulpit, a meeting of both sexes was held at the house of Samuel Perkins, Esq., for the purpose of establishing and organizing a Parish Sunday School. At a subsequent meeting soon after, he made a report recommending the organization of a school, and embodying a perfect set of Rules and Regulations, constituting the pastor, *ex officio*, superintendent; and the persons officiating as deacons of the church, the acting superintendents. This report was accepted on the last Friday evening in March, which thenceforth was regarded as the natal day of the school. On the following

Sunday (April 2, 1827), the children of both sexes, in goodly number, were assembled in the church, divided into classes, and assigned to the care of persons who had offered their services, and were thus made the first teachers of the school.

Their names were as follows:—

Lewis G. Pray.	Mary Ann Perkins.
Benjamin Seaver.	Caroline Perkins.
Thomas Power.	Mary Ann Howard.
Milton Johnson.	Sophia M. Tileston.
Francis C. Manning.	Prudence Ward.
John Holman.	Esther G. Whitney.
James Perkins.	Mary H. Norcross.
Robert R. Howard.	Mary Ann Easton.
Elisha B. Bird.	Ann Hathaway.
Francis Low.	Clarissa D. Cobb.

Messrs. Pray and Seaver, as the acting deacons of the church, assumed the duty which had been assigned to them; and thus the school, having been fully organized, engaged at once in its good work.\* In the July following, the Committee of the Association made their report. It

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\* Appendix, No. VIII.

gave a brief history of Sunday schools, set forth their utility and great worth, and recommended and urged that all the children of the parish should be expected to attend. The report was discussed by the Association, portions of it were read from the pulpit, and the effect was discernible in the large additions made to the school. It soon became one of the largest, and was regarded, we believe, as one of the best conducted Sunday schools in connection with the Unitarian denomination. The church having been found an inconvenient place in which to hold its sessions, the vestry, by consent of the Standing Committee, was enlarged, provided with suitable seats and with other necessary conveniences; to which the school, Jan. 13, 1828, was removed. The advantage of the change was immediately felt, and by all gratefully acknowledged.

Not far, as we think, from this time (1827), the vestry began to be used, and was thrown open as often as once a week during the winter season for extra religious meetings. These were conducted by the pastor; and, beside the usual services of prayer and praise, assumed the form, for the most part, of Expository Lectures on

different portions of the Bible, especially the New Testament. Difficult passages were familiarly explained, and their practical truths urged home on the conscience. The vestry was not unfrequently crowded to overflowing.

In 1828, a Female Benevolent Association was formed by the ladies of the society, and went into immediate operation. By its annual subscriptions, by its committees of visitation to the poor, by distribution amongst the deserving of garments and groceries, and by the aid which it gave to the ministry of Dr. Tuckerman, it became an efficient agent of charity, and never ceased to be useful.\*

The pastor, scrupulous to omit no duty which he owed to his people, gave to them the first and best fruits of his intellect and heart; but he felt at liberty to expend the surplus of his time and strength on enterprises outside of his immediate parish, which had for their aim the general good.

Accordingly, we find him active and influential in all the various movements of the denomination. In 1825, he advocated the for-

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\* Appendix, No. IX.



mation of the American Unitarian Association, and was elected a member of its first Executive Committee; was afterward chosen its Secretary; and evinced a deep interest in its usefulness. In 1826, he served as one of the editors of the "Christian Register," and subsequently of the "Unitarian Advocate;" and was the author of several valuable tracts which were published by the American Unitarian Association. Among these were No. 2, entitled "One Hundred Scriptural Arguments for the Unitarian Faith;" and Nos. 28 and 55,—productions which have been, and will continue to be, read with interest and profit by many seekers after the truth.

Before the end of the first three years of the existence of this new church and society, it had become fully organized in all its departments; and such was the success attending the united efforts of pastor and people, that a demand for pews and seats had become urgent; and, in 1830, the society deservedly ranked among the largest, most united, and prosperous of the denomination in the city.

## CHAPTER V.

PROGRESS AND PROSPERITY, A.D. 1830-40.

THE society was now fairly launched on the open sea of progress and prosperity; borne on, not by any fitful gales of excitement or morbid zeal, but by the more uniform and favorable currents of liberal views and intelligent Christian action.

A lot of land in the rear of their church, which had been held in reservation, was sold to Mr. W. H. Lane for twelve hundred and twenty dollars.

The edifice which the society now occupied was a substantial brick building, exceedingly plain in its architectural design and construction, but, if possible, still plainer, both without and within, in finish and ornament. The outside columns supporting the pediment were wooden and unsightly; and the pulpit, constructed of pine, unseemly in its appearance, projected from the rear wall, and was upheld by diminu-

tive pillars, the entrance to it being by a short flight of stairs from beneath. As a place of worship, it was manifestly behind the age.

The society therefore, in 1831, agreed, with great unanimity, by the use of the means at their control, to repair and beautify their sanctuary. Accordingly, a new pulpit was procured, of modern style and finish; a rich damask curtain, to relieve the plain wall behind; drapery for the side-windows; carpet for the aisles; and the whole building, without and within, was placed in a condition for new consecration and a more reverential worship.

From the start, the society had bestowed more than usual attention on the musical department,—the worship of song. At this epoch, our attention is arrested by the engagement of Mr. Charles Zeuner as organist; the introduction, in part, of his superior psalmody (the “American Harp and Ancient Lyre”); the return of Dr. Flint as chorister; and, after a few intervening changes, the engagement of quartet singers, whose music, for a term of years, could not easily have been surpassed,—Dr. Flint as tenor, Mrs. Phipps as soprano, Mrs. Raymond as alto, and Samuel Richardson, Esq., as basso. In

1833, this people also were among the first, on the application of the Sunday school, to employ a professional teacher (Mr. George Kingsley) for the instruction of their children in vocal music. The interest of the young was thereby increased in religious instruction, and the foundation laid successfully for one of its most delightful exercises.

Meanwhile, the interests of the church, in its more spiritual relations, were not forgotten or neglected. The pastor, at proper intervals, failed not to bring the subject of the Lord's Supper distinctly before his people; and there were constantly added to the church, "of such as should be saved." A discourse, preached near to the time of which we now speak, with the title, "Excuses for the Neglect of the Communion considered," was published as a tract by the American Unitarian Association, and obtained a wide circulation.\*

Up to this period (1832), he had been denied, or had denied himself, the satisfactions of a home of his own. In September of this year, he was married to Mary Susan, daughter of Dr.

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\* Appendix, No. X.

W. P. Greenwood, of Boston. The ceremony was performed at King's Chapel by her brother, its minister, — Rev. F. W. P. Greenwood, D.D. This was a happy event both for himself and his people.

In 1834, a movement was made in which the Association for Benevolent Purposes, ever active, was represented. Its object was to place the "Ministry to the Poor" on a more substantial basis. This resulted in the formation of the institution now so well known as the Benevolent Fraternity of Churches in the City of Boston. A branch of it was immediately organized in the Twelfth Congregational Society, of which the pastor was made president, and thereby a delegate to the Central Board. Having earnestly advocated its formation, he continued to labor for it with ever-renewing interest and fidelity. Subsequently, for six successive years, he was President of the Fraternity.

In the summer of 1839, leave having been cheerfully granted by the parish, Mr. Barrett was absent from home for the term of three months, as a missionary to the West, under the direction of the American Unitarian Association, of whose Executive Committee he had then

been an active member for fourteen years. He visited, on this tour, the principal large towns and cities in that section of our country in which were societies of our denomination, preached in them as opportunity was afforded, ascertained the wants and condition of that new and rapidly increasing people, selected new fields of missionary labor, and gathered valuable materials for guidance in the future. The pulpit at home during his absence was supplied by the liberality of his parish. It was occupied, for the most part, by Mr. George E. Ellis, then a recent graduate from the Theological School at Cambridge; whose services, so acceptable at the time, were prophetic of the eminence to which he has since attained.

During his absence and after his return, the various instrumentalities of the parish were kept in healthful activity. The Female Benevolent Society held their meetings monthly, plied their needles with unstinted industry, visited the poor, and distributed judiciously their modicum of alms. The Gentlemen's Association continued their labors, investigating the character and wants of various charitable institutions. The reports they made were often elaborate, and

all of them practical. But more than this: they not only investigated subjects, but they donated liberally the funds under their control to the Howard Sunday School, to Dr. Tuckerman's Poor's Purse, to churches in the West, to the Female Benevolent Society, to their own Sunday School and Parish Library, and in aid of other philanthropical objects. Sustained alike by pastor and people, the Sunday school continued to increase; to meet the wants of which, the vestry was again enlarged and improved; and the superintendents and teachers, deeply interested in their work, were found constantly at their posts of duty.

A few facts will indicate the active spirit of usefulness, which, during this period, animated the society, and also the nature of the objects to which its benevolence was directed. From 1825 to 1840, there was collected in the church, for the poor of the society (of whom it had few), the sum of \$587; for the Sunday school and libraries, \$656; for sufferers by fires out of the State, \$344; for the Theological School at Cambridge, \$300; and for the Benevolent Fraternity of Churches, from 1834 to 1840, the sum of \$2,270; or, for this one object, an average

amount of \$300 a year; also, for the general agency of the American Unitarian Association, over \$2,000. And these contributions, it should be remembered, were altogether independent of the sums given and used by the separate benevolent associations, before named, connected with the parish.



## CHAPTER VI.

## PROGRESS AND CONTINUED PROSPERITY, A.D. 1840-50.

EDUCATED and ordained as was the pastor of this society in a season of theological controversies, it was natural that he should give, in the first period of his ministry, a doctrinal character and coloring to much of his preaching. Suited, however, to the temper of the times, it helped, unquestionably, to increase and strengthen his parish. But, when this season had passed away, new trains of thought, and new courses of instruction, were naturally suggested and readily adopted; and if liberal and conservative views, such as those held by Channing and Norton and the Wares, were ably and earnestly advocated and defended, the more vital and practical truths of the gospel were kept still more constantly and closely before the minds and hearts of his people, and no important theme or pastoral duty was overlooked or neglected.

As we open this new chapter, we find him, in addition to all his parish labors assiduously and faithfully performed, again (1840-1842) one of the editors of the "Christian Register;" and in May, 1842, preaching, before the Faculty and Students of Harvard University, the annual Dudlean Lecture.

In 1840, the society found it again necessary to repair their church; and again they cheerfully taxed themselves to the full amount (say, five hundred dollars), and the work was soon and satisfactorily accomplished.

If, now, we take a glance at the choir, which, in a religious society, is never to be kept out of sight, we perceive that Mr. Zeuner as organist, and Dr. Flint as chorister, have both disappeared, and that Mr. Bricher has taken the place of the former, and Mr. Leonard Marshall of the latter. The other members remaining as before, the style and excellence of the music continued the same. The annual appropriation made at this time (1843), for the support of this department of public worship, was more than eight hundred dollars. It had been the same for some years before, as it continued to be for some years after.

A watchful and more than special care was unceasingly maintained by this people over the religious instruction of their children. In 1844, the Sunday school had, in number, over two hundred scholars. In consequence, they needed more room, better ventilation, and further accommodations, in their place of meeting. On application to the Standing Committee by the superintendents and teachers, they were authorized to raise by subscription in the parish a sum sufficient for the purpose. Entire sympathy with the cause made the task an easy one. All the required improvements in the vestry were at once secured; and, in addition, the floor was carpeted, the walls and ceiling painted in fresco, with panels and mottoes, and the room made a model one for a Sunday school.

In order to keep abreast with the times, in 1846 a Committee was appointed to select and introduce a new Hymn Book. After a careful examination and comparison of the many recent collections offered to their choice, the "Christian Hymn Book for Public and Private Worship, by a Committee of the Cheshire Pastoral Association," was recommended, and, with entire unanimity, adopted and introduced by the society.

In 1847, the pastor of the society received from Harvard College the honorary degree of Doctor of Divinity.

At this point of time, we find on our records the following justly deserved tribute to one of the original proprietors, and for many years their faithful Treasurer:—

At the annual meeting of the proprietors on the 3d of April, 1848, Dr. Henschman, after having filled the office of Treasurer for more than twenty-two years, and having performed much extra service during the year just then closed, was complimented in the passage of the following resolves by a unanimous vote:—

*Resolved*, That the thanks of the Twelfth Congregational Society are justly due, and are hereby tendered, to Daniel Henschman, for his long, faithful, and gratuitous services as Treasurer of the society, and particularly for the very prompt and satisfactory manner in which he has discharged the extra duties devolving upon him during the past year, in receiving and paying over the funds contributed by the proprietors to liquidate the debts of the society and repair the church.

*Resolved*, That, as a further testimony of their appreciation of the services of Dr. Henschman, the proprietors present to him a suitable piece of plate, to be procured under the direction of a Committee to be appointed for that purpose.

The Committee, consisting of N. A. Thompson, James Fowle, and Michael Tombs, subsequently procured for the purpose a silver tea-service, at a cost of \$220.

Dr. Henchman continued to serve as Treasurer until April, 1854; completing a term of service of twenty-eight years.

Thus, in harmonious and well-adjusted action, do we find this pastor and his people, in public and in private, each in the proper sphere, striving to fulfil all their obligations as a religious community. But the society's crowning act of a secular character, in this decade of years, as it seems to us, was the final one of the series. In 1847, the original debt incurred by the transference of the church from the first subscribers to the existing society, and by other expenditures, was, in part, still hanging over the latter; and, among a few, was a source of increasing uneasiness. Under these circumstances, the parish resolved to raise by subscription a sum amply sufficient to pay off the debt; and, at the same time, enough to make considerable repairs which had again become necessary. With promptness of action, in a short time the entire amount (upwards of four

thousand dollars) was readily obtained; and so satisfactorily accomplished was the work, that, to use the words of the Committee, the society, by this signal effort, was left not only entirely free of indebtedness, but the church "put in a state more gratifying as to its general appearance than it had ever before exhibited."

## CHAPTER VII.

## INTERIOR VIEW, A.D. 1825-50.

A QUARTER of a century had now elapsed since the ordination of the first minister of "the Twelfth Congregational Society in the city of Boston." On Sunday, Feb. 10, 1850, Dr. Barrett preached two discourses with the title, "On the Completion of the Twenty-fifth Year of his Ministry." These, technically, were not published, but only printed for the use of his people. Historical and suggestive, as well as practical, it is from these that we can obtain facts otherwise beyond our reach, which will enable us, with some personal recollections, to present, at this natural stopping-place in the history of the church and its ministry, a better interior view of its moral and religious aspects and results.

Take, for instance, in the outset, from the first of these discourses, this passage: "Within this period" (twenty-five years), "a sermon has been

preached and the customary prayers have been offered here more than two thousand and six hundred times, at about three-fifths of which the services have been performed by myself." It might well be asked, Does the skilful husbandman ever sow his seed in vain?

"That table" (speaking of the table of communion) "has been spread nearly three hundred times, and has never been fenced around by human creeds;" and he might have added, on the other hand, that no one had been constrained by obtrusive personal influence, or by any species of morbid or forced excitements, to approach it worthily or unworthily. But he goes on to say, that, "including its eleven original members, there have been admitted to the church two hundred and forty-four persons," — a number "which, though not large, is somewhat, I am told, above the prevailing standard." Again he says, "Our yearly number of baptisms has been sixteen, amounting in all to four hundred."

Or, if we now take the Sunday school, "it may gratify you to know, that the whole number of instructors who have taught in our school has been about two hundred and forty; and



of the pupils, nearly one thousand and two hundred; and that, of all these, not more than three or four have, within our knowledge, failed so to perform the duties of life as to do credit to themselves, and to make glad the hearts of their friends."

Again: he has occasion to refer to the two "associations for purposes of benevolence." But here it is only by an exercise of the imagination that we can possess ourselves of a full and accurate interior view. Thirty to fifty ladies of the parish, presided over by one of their number, are seen meeting together at each other's houses as often as once a month through the whole of a quarter-century, industriously employed on each successive evening; the meetings closed at a given hour with prayer by their pastor; then joined by the gentlemen of the society, and giving up the remaining hour to the most delightful social intercourse, enlivened by music or reading, or by other refining and elevating exercises. Or imagine, again, the other association, meeting together year after year, sometimes the ladies attending, for the discussion of the most important themes, — religious, moral, and philanthropic, — continued frequently from evening to

evening, and resulting not alone in words, but in practical votes, affording aid to objects finally approved,—to the India Mission, Temperance societies, the Ministry at Large, the Theological School at Cambridge; to feeble churches in the West, to Sunday schools, to Libraries, and, more than all, to the American Unitarian Association, for missionary purposes and the distribution of tracts.

To intensify this interior view still more, let us describe the “Teachers’ meetings” of the Sunday school, held once a month or oftener during this long period, composed of numbers varying from thirty to fifty. Meetings opened, invariably, by a prayer, and closed with sacred song; and each of these meetings, as a general rule, conducted on a systematic plan. Add to this, the publication once in three months, by the association of teachers, of a manuscript journal, continued for sixteen years, made up of original articles, and put into form by editors appointed from quarter to quarter for the purpose. It comprised short essays, educational and ethical, moral and religious, historical and biographical, in prose or poetry. To hear it read, large numbers were sure to be present; and

these occasions, as well as the exercises of all their meetings, afforded improvement and enjoyment of the most pure and elevated character.

To these must be added the "extra religious meetings" held in the vestry, to which reference is made in the Quarter-century Discourse; "at which, besides praying and singing, lectures were delivered by the pastor; for the most part, explanatory of the Scriptures. The whole number of these exercises has been between three and four hundred; sufficient to enable me to say something on nearly all the difficult portions of the Bible." These expository lectures were wholly extemporaneous in their manner, were learned and clear in exposition, often more pungent than any preaching, and drew large numbers to hear them.

Nor is our interior view of this once living society yet complete. "My pastoral visits," says the pastor, "have averaged about six hundred a year; making, in all, fifteen thousand." Think of the joys and the sorrows, the anxieties and the hopes, now a wedding with all its mirth, and now a funeral with all its griefs, not seldom in most violent contrast, which must have been

witnessed by both minister and people, as described here in a single line or two! What a rich source of practical thought and of spiritual experience!

Another statement: "It has been my privilege to join in holy wedlock three hundred and two couples, or six hundred and four individuals." It would have proved fortunate if these young people could have remained connected with the society: but new associations and business necessities took them mostly away from the western section of the city; and each left a new if not a melancholy chasm in the parish.

And to give another, and a more strongly contrasted aspect. Coming events casting their shadows before, he adds, "Often more than once a month have the tidings of some death led me to the home of a bereaved family. . . . Our aggregate of deaths is two hundred and fifty: a number not large indeed, considering how many have been worshippers here; yet great enough to awaken very serious reflections."

Facts like these give a peculiar vividness to the view we are attempting to sketch; but it is also one of sadness. Let us close it with extracts from the discourse, which should cast over

the whole a joyous and hallowing influence: "As for myself, how shall I speak? I have been happy; possibly too happy. No trouble has come to me through the agency of this congregation. If I have had an enemy in it, he never revealed himself to me as such. Our relations to each other have been, without exception, friendly. No request made by me has been refused by you; and my silent wishes have not been disregarded. Twenty-five more pleasant years than I have passed with you have probably at no time fallen to the lot of another minister. Whatever awaits me in the future, the past is secure; and I shall always look back upon the long portion of my life spent here, with feelings of joy, tempered only by the sense of my own imperfections, and with fervent gratitude to Almighty God." As a companion picture, take this passage: "There never, perhaps, existed a more united people than you have been. No root of bitterness has at any time, to my knowledge, sprung up amongst you. Like brothers and sisters, you have dwelt together in peace and love. Differences of opinion there doubtless have been, and earnest discussion of affairs; but without the least sacrifice of goodwill. Unitedly and cheerfully you have sustained

the institutions of religion amongst yourselves ;  
and in no instance has a just appeal been made  
to your benevolence, without being responded  
to with feelings at once accordant and gene-  
rous."

## CHAPTER VIII.

## PROGRESS AND CONTINUED PROSPERITY, A.D. 1850-1856.

As we have endeavored concisely to state in a previous chapter, the church-building was now (1850) in a most satisfactory condition; the parish, by a noble and generous effort, entirely out of debt; a delightful harmony existing, not only between the pastor and his people, but also among the people themselves; while, at the same time, all the agencies and instrumentalities of the society were in quiet but active and successful operation.

In this favorable condition of circumstances, the society, in view, as they said, of the long-continued, faithful, and almost unintermitted services of their pastor, "and of the need in which he must stand of some relaxation of his duties," granted him, with entire unanimity, a leave of absence for four months; agreeing in the mean while to continue his salary, and, at their own expense, to supply the pulpit.

This generous and wholly unlooked-for offer was accepted by Dr. Barrett. Gratefully availing himself of it, he proposed to visit Europe. Before his departure, a few members of the parish placed in his hands an additional token of their profound respect and kind feelings. He sailed from Boston in the month of June, 1850; travelled through England, Wales, Ireland, and Scotland; also France, Belgium, Holland, Germany, Switzerland, and Italy; spending some time in Liverpool, Dublin, Edinburgh, London, Paris, Heidelberg, Geneva, Florence, Turin, and Rome; and, at Frankfort on the Main, attended the World's Peace Convention, then in session in that place, as delegate of the American Peace Society.

During his absence, the pulpit was supplied by Rev. Charles Briggs, under the direction of the Standing Committee.

Dr. Barrett returned to Boston early in November of the same year. His welcome on all sides was a warm and hearty one. On the Sunday next succeeding his return, he was greeted with a Hymn of Welcome, written by a member of his society for the occasion, and sung by a full choir to the air of "Home, sweet



Home." On successive sabbath days immediately after, he preached a series of attractive and useful discourses, describing his recollections and impressions of the Old World, set in striking contrast with the superior institutions and privileges, which, as a people, we enjoy in the New.

As soon as the temporary excitement occasioned by this pleasing and instructive episode had subsided, the work of the parish fell back into its natural channels.

In addition to the pulpit and parochial labors which were performed by the pastor, we find him acting as President of the Benevolent Fraternity of Churches; Overseer of Harvard College; President of the Society for the Promotion of Christian Knowledge, Piety, and Charity; one of the Executive Committee for the Relief of Aged and Destitute Clergymen; a member of the Select Committee for propagating the Gospel among the Indians and Others in North America; one of the Executive Committee of the Evangelical Missionary Society; and a member of the Society for promoting Theological Education in Harvard College.

While the pastor was thus variously engaged,

his people, through all the period of which we now write, were giving their attendance at church with a commendable degree of regularity; freely responding to the claims and calls of humanity and benevolence, and providing ample means for the support of public worship. We find from the records, that, in each successive year, collections, as large or larger than before, were taken up for the poor of the parish; the stated contributions for the Ministry at Large were increased rather than diminished, exceeding four hundred dollars per annum; and, in 1856, eleven hundred and twenty dollars were collected for the Book Fund of the American Unitarian Association.

In June, 1851, the pastor suggested to the church the expediency of adding to the number of deacons; and accordingly the following resolution was passed: "That Brother Francis Brown be associated with Brothers Pray and Seaver, who from the first gathering of this church, at the request of the pastor, and in conformity with the wishes of the members, though without a formal appointment, have continued to perform the appropriate duties of the office; and that the three be, and they hereby are declared to be, deacons of this church."

Yet this period was not without some unfavorable forebodings. In 1852, the treasury was, for the first time, found inadequate to the demands made upon it. Increase of taxation was at once resorted to as the easiest remedy: but, unfortunately, this increase of tax was discontinued after one year; and consequently, in 1854, the deficiency of income to meet the expenses was once more made apparent, and the uneasiness renewed. A permanent, increased assessment was now made, and the dissatisfaction and apparent difficulty removed. In 1855, the Standing Committee, in a report, stated the financial affairs of the society "as in a good condition;" the income, as they said, exceeding the expenditures; and, with the excess, the small debt incurred by the recent untoward state of affairs had, in part, been discharged. This, however, was only a temporary reprieve.

In February, 1856, the parish met with a sad and severe bereavement in the decease of the Hon. Benjamin Seaver, late mayor of the city, one of the original proprietors, a superintendent of the Sunday school for ten years, one of the deacons of the church, and, for many years, a member of its Standing Committee. Of Mr.

Seaver, it was said by one who knew him well, "that there were few, who, in the conflicts of business and public life, had held fast more of their integrity, or lived more purely or more unspotted from the world; few who, while living, had won and held such high distinctions, without the use of any dishonest or unworthy means; secured a truer or deeper respect from all; or, dying, had left behind them more to lament their departure, or to lay upon their last resting-place sweeter or more fragrant tokens of affection and feeling." The deaths of several other valuable members are recorded as having occurred during this period of the society's history. Unhappily, their places were left unfilled.

The period which soon followed was of a character so different from former ones, and in some respects so unexpected, that we reserve it, with its causes, to another chapter.

## CHAPTER IX.

DECLENSION AND ITS CAUSES, A.D. 1856-1858.

SYMPTOMS of waning were, at length, too visible to be denied or wholly disregarded. Measures of a financial kind, as we have seen, adopted in 1852 and 1854, had allayed in some degree existing apprehensions, but had failed to remove the causes. These were both inherent and circumstantial. Independent of the local, external causes to be adverted to directly, the fact is, the society was passing through a crisis common to most others of a similar origin, growth, and situation,—successfully, if circumstances happen to be favorable; or unsuccessfully, if they prove otherwise.

This society began with a congregation composed chiefly of middle-aged persons, enterprising and intelligent, of moderate means, and having young and growing families. As years

passed on, these families grew up, were educated, and then, in the majority of cases, left their homes and their accustomed place of worship. In 1850, for instance, as stated by Dr. Barrett in his Quarter-century Sermons, "only forty-one families have remained with us from the beginning." The proprietors who had come in from time to time to fill the places which had thus been made vacant, were now, in their turn, growing gray in years, and dropping, one after another, into the grave. Their children, having passed through the Sunday school, had, to a large extent, gone from their early homes to seek apprenticeship or business,—some to distant sections of the city, some to other towns and States, and some even to foreign lands. This cause was now in the height of its operation, depleting the congregation, and leaving many pews of the church empty.

With this cause must be combined the fluctuating character of the population of this quarter of the city. "I have another fact," says again Dr. Barrett in the discourses before referred to, "which may make some to wonder still more; it is this: Families—to say nothing of unmarried individuals—have, during that

period" (of twenty-five years), "left this parish in numbers sufficient to constitute three good-sized societies. . . . Four hundred and fifty families, for one reason or another, have been induced to leave our place of worship. . . . More than two-thirds of them have removed to other cities and towns; a fact which may afford some idea of the vast emigration from this community;" and of the other third, "not a few have removed to distant parts of the city."

But, so long as there continued to be but two or three churches as competitors in the neighborhood, it was not found difficult to fill the pews and sittings as from year to year they became vacant. But in the mean while, within the limited circuit from which its original supplies had been drawn, ten or a dozen new churches had been erected. And it happened naturally also, that the dwellings made vacant by the removal of families connected with this church, were, for the most part, filled by a population alien or foreign, or by families coming from other towns and States whose religious sympathies were in consonance with the creeds and worship of the new churches, — churches built, indeed, to meet

their special wants. It was these united causes, these combined circumstances, which were diminishing its numbers and strength, and which, at the same time, had cut off its customary sources of supply. It may be added, that the unfavorable result was increased by the severe monetary pressure on all classes at this period; so that in 1857, though a hundred and twenty-five families still belonged to the parish, yet not more than two-thirds of the pews yielded an income.

This state of things created, naturally, a feeling of uneasiness, which prompted inquiries for means and methods of relief.

Early, therefore, in 1857, it was proposed, as a measure of economy, to form a voluntary choir. After deliberation and inquiry, such a choir was organized. In the month of April, the regular quartet, kept together by Mr. Marshall, with few changes, for a score of years, was superseded by a large and voluntary company of singers. Taken though they were from the best families of the parish, already proficient in musical attainments, they placed themselves willingly under the direction and training of Mr. Joseph A. Kellar, for twenty years the accomplished organist



of the society. Their success was instant and complete; but, devoted and skilful as they were in respect to the object at which they specially aimed, the measure proved unsuccessful in filling up the vacated pews.

After the trial of this experiment for a year, the next suggestion was, — and, perhaps, naturally enough, — that the settling of a colleague pastor might be an expedient which would overcome the difficulty. Youthful energies, brilliant oratorical powers, extraordinary ministerial gifts, — if these could be obtained, said some, the end would be accomplished. The influence of a young preacher thus endowed, would reach, they hoped, far beyond the usual circuit; and a full congregation, and easy financial circumstances, would be the result.

But, as to the success of the expedient proposed, many entertained doubts. Where was such an agent, as was wanted for the special purpose in view, to be found? Or, if found, could his services be obtained? There appeared to them dangers on either side, whether they opposed or acquiesced. If they opposed, they might lose some enterprising and valuable members of the society; if they acquiesced, they

must be deprived, in great part, of the services of a minister to whom they had long been accustomed, and with whom they were satisfied.

In this condition of affairs it was, that the pastor sent to the Standing Committee the following communication, which was brought before the proprietors at their annual meeting, April, 1858:—

Boston, Feb. 9, 1858.

*To the Standing Committee of the Twelfth Congregational Society.*

GENTLEMEN AND FRIENDS, — It is thirty-three years to-day since I was ordained as pastor of the Twelfth Congregational Society. So long a term of ministerial duty is far from being common in our churches; and it can hardly be thought surprising, that, at the close of such a period, questions should arise as to the expediency of some new arrangements. Many things remind me that the time has arrived, when, for myself, relief from the burdens of the clerical office will soon be needful, and when, without the efforts of a younger hand and a fresher spirit than I now possess, the interests of our beloved parish cannot much longer be satisfactorily advanced. For these reasons, and others which need not be stated, I feel constrained to propose, that the society, if it incline to do so, direct its attention, early in the present year, to the privilege of choosing some one to occupy my place,

with the understanding, that, in name, he shall be my colleague ; while, in reference to official duty, performance, and responsibleness, he shall be regarded as its sole minister.

And, with this proposal, I connect the assurance, that when a new pastor shall have been ordained, and when a certain condition, deemed just by you and myself, shall have been complied with by the proprietors, all claims of mine, for a continuance of the whole or any part of the salary which I have been accustomed to receive, shall by me be for ever relinquished.

Allow me to add, that not without profound sensibility do I make the offer to withdraw from active service in a parish with which the most sacred obligations of my life have been so intimately associated. But the deepest feelings of the heart cannot be expressed in language. Be assured, however, and let all the congregation know, that their many acts of kindness are remembered by me with gratitude ; and that my desire for the welfare of the society will not be diminished when I shall cease to perform the duties and enjoy the benefits of a happy connection with it, now almost a third of a century old.

What I have thus said in few words, but with feelings as sincere as they are strong, will, I trust, be received with satisfaction ; and, while requesting of you the favor to lay this communication before the proprietors at their next annual meeting,

I remain, with true regard, your friend and servant,  
SAML. BARRETT.

At the annual meeting, April 19, this letter, after discussion, was referred to a Special Committee, consisting of Messrs. Lewis G. Pray, George H. Kuhn, Otis Norcross, Ebenezer Ellis, and John Bigelow; who subsequently made the following

#### R E P O R T.

The Committee to whom was referred a communication from the pastor of this society, the Rev. Dr. Barrett, ask leave respectfully to report, that they have given to the communication and subject referred to them all that careful consideration which their great importance has seemed to demand.

From this communication, it would appear that our pastor "finds himself reminded that the time has arrived, when, for himself, relief from the burdens of the clerical office will soon be needful, and when, without the efforts of a younger hand and a fresher spirit than he now possesses, the interests of our beloved parish cannot much longer be satisfactorily advanced."

In a spirit strikingly coincident with the whole tenor of his life and teachings, he is not willing, even remotely or contingently, that the interests of truth, or the prosperity of this society, should suffer any detriment at his hands; and therefore makes a proposition to us at this early day, "that the society, if inclined so to do, direct its attention, early in the

present year, to the privilege of choosing some one to occupy his place as a colleague." To this proposition he has appended certain conditions, which, to your Committee, appear both just and reasonable.

These conditions are, first, that his present relations as the pastor of this society shall remain undisturbed until a colleague to take his place has been ordained. Secondly, that, whenever and as soon as this object has been attained, his own services and salary shall cease ; retaining thereafter, simply and only, the nominal or honorary relation of pastor. And, thirdly, that this relinquishment of all duties and claims is made wholly contingent upon another condition, " fully understood and deemed just by both parties." Your Committee have ascertained the nature of this condition, and fix the sum at six thousand dollars.

Without entering into any particulars in regard to the subject in general, your Committee, in view of all the circumstances and considerations suggested by the communication referred to them, are constrained to recommend, painful though it be, that the proposition of our pastor, together with its conditions, alike honorable to both parties, should be entertained and adopted by the society ; and that early measures be taken for the selection and settlement of a colleague.

To this end, nothing further is necessary than the passage of a declaratory vote to that effect, the appointment of a Committee to confer and advise with Dr. Barrett in the selection and employment of candidates, and provision made for a prompt adjustment of

the pecuniary consideration before mentioned. As the best mode of discharging the duty assigned them, your Committee have prepared a series of votes, appended to and making a part of this report, which will present the whole subject for deliberate action on the part of the proprietors.

If the recommendation and votes now submitted for your acceptance by the Committee shall be adopted by you, the sacred and tender relation which has so long bound us to our much-revered and beloved pastor will be brought virtually to an early termination. In view of this circumstance, we should be unjust to ourselves did we not gladly embrace this as the most suitable occasion to reciprocate the kind feelings expressed by our pastor in his letter of February last, and to bear a cheerful and grateful testimony to his long and faithful ministry in this parish.

The occasion naturally reminds us, that, when our pastor received his call to this place, ours was a new church, — the first erected in this city by the denomination to which we belong, — wholly unorganized, without, as yet, a parish or a spiritual church ; devolving upon our newly chosen pastor the whole work of gathering living materials, and moulding them into form and stability ; that, entering upon his work with remarkable energy, he immediately called around him a numerous and devoted congregation, soon gathered and organized a church, and was among the first of our city ministers to form Bible classes, and to provide for the religious education of the young.

Such was the good beginning; and, under a kind and guiding Providence, our pastor, "in the unity of the spirit and the bond of peace," has preserved among his people a harmony unbroken from first to last. We bear our cheerful and grateful testimony, that our pastor, with an evangelical earnestness and a vital faith, has not failed to declare unto us the whole counsel of God, and to point out plainly and faithfully the only safe path to heaven, — a true Christian life; and, not satisfied with precept only, he has endeavored, by the daily beauty of his own exemplary conduct and character, to aid us in the attainment of this great end.

We bear a cheerful and grateful testimony, still further, to his tender fidelity in the discharge of all his pastoral duties; sympathizing with us in all our joys and griefs, and counselling us wisely in the day of trouble.

And, finally, we cannot withhold our cheerful and grateful testimony, that by his own constant and unabated zeal and deep interest, manifested abroad as well as at home, in the diffusion of uncorrupt Christianity, in the cause of general education and sound learning, and of every wise and philanthropic enterprise, he has not only awakened in the hearts of his own people a deep and practical sympathy in the physical and spiritual wants of a suffering humanity, but also, by the reflex influence of a prudence, wisdom, and Christian charity, which has never failed, has done much to foster the stability and character of our

best institutions, whether public or private, political, literary, or religious.

In looking back upon such a ministry, the feeling of gratitude is spontaneous ; and our hearts are not a little saddened in view of its early termination. Remaining, however, as we trust he long will, as our nominal pastor, let him be assured that it will ever be a source of unalloyed pleasure to all his people to find him mingling with them at their daily homes, in their private and public walks, and favoring them, as in past time, so in time to come, with his wise and salutary counsels ; and our unceasing prayer shall be, that the best of Heaven's blessings, at all times and everywhere, may attend upon him and upon all his ; that his precious life may long be preserved in health and peace ; that his last days may be his best days ; and when, in the fulness of time, he shall be called to render up his final account, that he may have many souls as the seals of his ministry, and the crown promised to those who are faithful unto the end.

All of which is respectfully submitted by the Committee.

LEWIS G. PRAY.  
GEORGE H. KUHN.  
OTIS NORCROSS.  
EBENEZER ELLIS.  
JOHN BIGELOW.



## VOTES.

BOSTON, April 19, 1858.

*Voted*, That the proposition of our pastor, Rev. Dr. Barrett, communicated to us by his letter of Feb. 9, 1858, be acceded to by this society on the conditions therein contained.

*Voted*, That a Committee of five be now chosen to confer and advise with Dr. Barrett in the selection and employment of such candidates as the society may wish to hear previous to the final choice of a colleague.

*Voted*, That, within sixty days after the ordination of a colleague, the sum of six thousand dollars, with the interest accrued from the date of the settlement, be paid by the Treasurer to the Rev. Dr. Barrett, for the relinquishment of his salary and all claims, and as a token of gratitude and affection on the part of his people for his long-continued, faithful, and invaluable services.

This report and the appended votes were unanimously accepted, and a Committee of five persons chosen "to confer and advise with Dr. Barrett in the selection and employment of such candidates as the society may wish to hear previous to the final choice of a colleague."

At this point of time, the active ministry of the first pastor of the Twelfth Congregational

Society virtually closed; though his nominal connection with it continued several years afterward. It may be well to record here, that, of the more than two hundred ministers of the different denominations settled in Boston within the present century, only one (Dr. Sharp) remained so long as he—thirty-five and a half years—the sole pastor of the same parish.

## CHAPTER X.

SEASON OF SUSPENSE, A.D. 1858 to 1860.

DARK and sad was in many respects this period of two years, which we call "a season of suspense,"—the years between the conditional resignation of the pastor and the settlement of a colleague.

By the arrangement made with the Committee on Candidates, the pastor was necessarily absent from his pulpit for three-fourths of all the time; being present only on the days of communion.

In the mean time, death came in to remove heads of families with more than usual suddenness and rapidity; and, as these years proceeded, new vacancies were made in the pews, caused by the absence of the stated preacher, and by other circumstances becoming each day more and more discouraging.

The voluntary choir, indeed, generously persevered, and with commendable success; the Committee on Candidates were vigilant and active; and the Standing Committee were no indifferent spectators of the work in hand: but no progress was made,—nothing substantial accomplished. It was only in the quiet nook of the Sunday school, the few sweet faces of youth and innocence clustering around their superintendent and teachers, or in the monthly circles of female benevolence, that any thing was found to animate and cheer.

In the autumn of 1858, a project was entertained and agitated for the union of another society of the same denomination in the neighborhood with this; but, after a lingering negotiation, in the end it failed of success.

At the annual meeting of the proprietors, April 4, 1859, the Committee on Candidates made their first report. In substance, it stated that they had been unsuccessful in their endeavors to accomplish the object for which they had been chosen; that, of all the preachers who had been introduced into the pulpit during the past year, two only had given such satisfaction as to cause the Committee to request them

to officiate again with a view to settlement; and that one of these declined on account of his health, and the other had decided to remain with the society with which he was then connected. Their report was accepted, and they declined a re-election.

At the same meeting, a report was made on the financial condition of the society, representing it as in a "depressed condition,—the expenditures exceeding the receipts." The election of the Standing Committee was postponed, and the meeting adjourned.

At the adjourned meeting, a communication was received from the pastor, offering to relinquish a portion of his salary. But this offer, acknowledged by all to be both timely and generous, found no favor, and was unanimously declined.

The Standing Committee was now elected, composed of the same persons as constituted the Committee of the past year; and they were instructed "to invite any person or persons to preach to the society, in view of a settlement, that they might judge expedient."

At the same meeting, it was further voted, "that in case the said Committee shall not suc-

ceed, in the course of the present year, in engaging the services of a person likely to secure the approbation of the proprietors, they be requested to call a meeting early in the month of January next, that such measures may be taken as shall be thought advisable in the existing condition of the affairs of the society."

And so, on the 8th of January, 1860, a meeting of the proprietors was duly called by the Committee, who had been thus instructed. They reported in few words, that a large number of candidates had been invited and heard, but —

"That until the present time, with *one* exception, there has not been such unanimity of opinion as to warrant further action on the part of your Committee.

"Now, however, it appears to them, that the services upon the last two Sundays, and upon all other occasions when the same gentleman\* has officiated, have given very general satisfaction; so much so, that it will be desirable to have the expression of the views of the proprietors at a meeting called for that particular purpose."

In this state of things, a Special Committee was chosen to consider and report upon the

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\* Mr. Lovering.

whole subject "of the finances, and the general interests of the society."

On the following week, the Committee made an elaborate report. In substance, they were opposed—only one dissenting—to any further attempt for the settlement of a colleague, on account of the financial condition of the society; for the sufficient reason, as they alleged, that such "an intimate and delicate relation should not be entered upon without careful deliberation, and reasonable grounds of confidence on the part of the society that it will be able promptly to fulfil its obligations, and satisfy the just expectations its actions may have encouraged."

The report was finally recommitted to the same Committee, with a request that it be presented to the proprietors at their next annual meeting.

And thus the second year passed away,—the pulpit occupied mostly by strangers, the energies of the people becoming more and more relaxed, their resources weakening day by day, and as yet nothing accomplished.

## CHAPTER XI.

REMEDY, DECLINE, CLOSE, A.D. 1860 to 1862.

THE annual meeting returned (April, 1860); at which a large majority of proprietors were present, with a clear and determined purpose before them. It was due, they said, to themselves, to truth, and to God, that one decided effort should be made, before the altar at which they had so long worshipped, and around which clustered so many holy memories, should be finally abandoned.

The Standing Committee of the last year, to whom had been intrusted the choice of a colleague, having given up all hope of success, declined unanimously a re-election, and left the way open for the proposed experiment. Accordingly, a Standing Committee was chosen, who, though not the original advocates of the measure, yet, as the only expedient left, were



now willing to assume the responsibility of the movement, notwithstanding the pecuniary embarrassments and the forlorn condition into which the parish had been brought by a rapid concurrence of untoward circumstances.

They proceeded immediately to make the necessary pecuniary arrangements, without which they were not to proceed a step; and, by strenuous effort, succeeded beyond their most sanguine expectations. In the mean while, two candidates were heard, — one, the more fully to satisfy themselves; and the other, at the request of a few who were still in doubt.

At an adjourned meeting, May 11, the name of Mr. Joseph Foster Lovering was presented as the choice of the Committee. Of the large number of candidates who had been heard, he was among the very few whose ministrations had made a decided and favorable impression.

In this connection we may pause to say, that Mr. Lovering, son of Mr. Joseph Lovering of West Newton, and grandson of the late Joseph Lovering, Esq., — a well-known, and, through a long life, a much-honored citizen of Boston, — was born in Kingston, Mass., Aug. 18, 1835. Losing his mother at an early age, he

was sent to school in places more or less distant from home. Having an earnest and strong desire to enter the ministry at the earliest moment, instead of continuing in college through the usual terms, he placed himself for study and preparation under the direction and care of clergymen with whom his application was earnest and continuous. He then entered, at their advice, the Theological School at Meadville, Penn.; from whence he was regularly graduated. He entered immediately upon the ministry; and, passing West, preached at Oskosh, Wis., and Toledo, O.; at each of which places he received a unanimous invitation to settle; which, however, he declined. Returning to Boston, he was invited to preach as a candidate, repeatedly, at the Twelfth Congregational Church. As we have said, the impression he made was highly favorable. And no wonder; for, in appearance and person, he was scholarly and affable, gifted with a voice rich and resonant, an articulation clear and distinct, and an elocution and a pulpit manner much above the usual standard. In his devotional exercises, his aspirations were fervent, natural, and earnest, meeting the wants of the waiting soul; and his discourses, illus-

trated abundantly from nature, science, and history, were evidently the product of care and study, and were never closed without affording much to enlist attention,—much that was sound in thought, and useful for meditation,—much to make the hearer both wiser and better.

To resume our narration :—

At a meeting of the proprietors, held May 11, 1860, the Standing Committee of the society were, by unanimous vote, authorized to extend to Mr. JOSEPH F. LOVERING an invitation to become the pastor of the Twelfth Congregational Church and Society, and as nominal colleague with the Rev. Dr. BARRETT.

*Voted*, That, in the arrangement for the settlement of Mr. Lovering, the privilege be reserved to each party, that, after the expiration of one year from the date of settlement, the contract may be terminated by giving six months' notice to the other party of such intention.

*Voted*, That the compensation offered to Mr. Lovering be at the rate of two thousand dollars per annum.

A Subcommittee, appointed for the purpose, extended the invitation by the letter that follows :—

BOSTON, May 15, 1860.

MR. J. F. LOVERING.

DEAR SIR, — At a legal meeting of the proprietors of the pews of the Twelfth Congregational Society in this city, held in their vestry on the evening of May 11, 1860, it was voted, with entire unanimity, to invite you to become their pastor, as colleague, nominally, with their present revered and much-loved minister, Rev. Dr. Barrett.

At a meeting of the Standing Committee, held on the same evening, the undersigned were appointed a Committee to communicate to you the result of their deliberations.

After listening, respected and dear sir, to your oft-repeated ministrations among us, with ever-increasing interest, we do now and hereby, on behalf of the proprietors, tender for your acceptance their unanimous and cordial invitation to become the pastor, as above, of the Twelfth Congregational Church and Society.

We enclose, from the records of the society, a copy of the votes passed at the meeting above referred to; which embrace, as you will perceive, the vote of invitation and the proposed terms of settlement, which we hope and trust will be found satisfactory. Should you need or desire any further information, we shall be most happy to afford it at a personal interview, or otherwise, as you may elect. Important under any circumstances, the Committee, dear sir, wish you to be assured that this step has not been taken without seeking for Divine guidance, and not without long and

serious deliberation. In any case, the society have felt that the choice of a pastor and a spiritual teacher and guide for themselves and those dear to them is a duty than which none can be more important, and establishes a relation than which none can be more sacred; but, in this instance, they have also felt, and deeply, that they were taking a step which involved, not only the future prosperity of a religious home and altar very dear to them, but would also help to sustain the cause of Christian truth, pure and undefiled, in this portion of God's heritage.

Under these impressive circumstances, may we not indulge the cheering hope, and certainty of expectation, that, acting under a like feeling of responsibility and a like guidance from above, your heart has been, and will be, turned toward us; that you will gladly hear the Macedonian cry of "Come over, and help us;" and that we may look with confidence to you for an early and a favorable response to our invitation?

In the mean time, in the name and behalf of the society, we remain, very truly and respectfully,

Your friends in Christian fellowship,

F. BROWN, } *Committee.*  
L. G. PRAY, }

To which Mr. Lovering replied as follows:—

BOSTON, May 23, 1860.

CHRISTIAN FRIENDS, — After thoughtful consideration and faithful prayer, I have determined to undertake the work, to which, in the name of the Twelfth Congregational Society, you have called me.

You assure me of the cordial sympathy of your pastor, and the active co-operation of the members of your society.

I am fully persuaded, that our Lord is a present Saviour, that our God is a constant Providence, and his Holy Spirit ever ready to strengthen and inspire.

Thus assured and persuaded, I greet you as fellow-laborers in the service of our Lord, and pray that God may bless our efforts and insure our success.

Your friend and brother,

J. F. LOVERING.

To Messrs. BROWN and PRAY, Committee, &c.

The necessary preparations having been made, the church partially repaired, and a council invited according to ecclesiastical usage, the ordination of Mr. Lovering took place at the church in Chambers Street, on Sunday evening, June 17, 1860; which was crowded on the occasion. A lively interest seemed to be manifested, and the services were of a high order.

The Ecclesiastical Council convened in the vestry.

The meeting was called to order by Rev. S. B. Cruft; and, on his motion, Rev. Samuel K. Lothrop was chosen moderator. After prayer by Dr. Lothrop, Rev. Caleb D. Bradlee was appointed scribe. The following churches were represented in the council:—

First Church: By Rev. Rufus Ellis and Dr. Samuel Abbott.  
Brattle-square Church: By Rev. S. K. Lothrop, D.D., and  
Bros. Homer and Eben Dale.

Federal-street Church: By Rev. E. S. Gannett, D.D., and  
Bros. Thayer and Stephen Fairbanks.

West Church: By Rev. Cyrus A. Bartol, D.D.

Hollis-street Church: By Bros. A. Ball and Charles A.  
Mann.

South Congregational Church: By Rev. E. E. Hale and  
Bro. Barrett.

Bulfinch-street Church: By Bro. J. R. Bradford.

Church of the Unity: By Rev. G. H. Hepworth.

Suffolk-street Chapel: By Rev. Samuel B. Cruft and Bro.  
John Wilson,

Hanover-street Chapel: By Bros. Barnard and M'Carty.  
Rev. Caleb D. Bradlee, Roxbury.

The votes of the society relating to the event, their letter of invitation, and Mr. Lovering's acceptance, with the other usual documents, having been read, and the customary vote passed by the council, they proceeded to the church.

The ordination services then took place as follows : —

Introductory Prayer by Rev. Samuel K. Lothrop, D.D.

Reading of Scriptures by Rev. Caleb D. Bradlee.

Sermon by Rev. George H. Hepworth.

Ordaining Prayer by Rev. Samuel Barrett, D.D.

Charge by Rev. Ezra Gannett, D.D.

Right Hand of Fellowship by Rev. Edward E. Hale.

Address to the People by Rev. Cyrus A. Bartol, D.D.

Concluding Prayer by Rev. Samuel B. Cruft.

Benediction by Rev. Pastor elect.

Mr. Lovering, as junior pastor, entered upon his work at once, and with energy and zeal. There was hope. All the agencies of the society came to his aid, — the officers of the church ; the Standing Committee ; the superintendent and teachers of the Sunday school, female as well as male.

It was thought advisable, as an experiment, to change the time of service. Accordingly, on and after the month of September, the church was opened for religious worship in the forenoon ; and, in place of the afternoon service, the church was lighted and opened in the evening. The Sunday school had its session in the afternoon.



In addition to these means, the junior pastor instituted vestry-meetings on the Friday evening of every month before communion ; social meetings, from time to time, on other evenings ; and revived the public anniversary of the Sunday school. He manifested a lively interest in the welfare and growth of the church, and administered the communion with great unction and impressiveness. His intercourse with the younger as well as with the elder members of the parish was made pleasant and profitable ; and his addresses to the children in the vestry, on the sabbath day, were rich with judicious advice and attractive illustrations. He won every day upon the affections of his people ; but there was no growth. The current still set in other directions ; the debt had become a burden greater than the remaining few could bear ; and, in addition to all these complicities and difficulties, came the civil war, — “the last ounce on the camel’s back.”

On the return of the annual meeting, April, 1861, the same Standing Committee were unanimously re-elected, but with the conviction that the experiment had been already sufficiently tried.

On the 1st of July following, the junior pastor, availing himself of the condition in the contract of settlement, sent in the following letter of resignation, terminating his connection six months from date.

It was read at a meeting of the proprietors held on the evening of Aug. 1, 1861.

BOSTON, July 1, 1861.

TO THE TWELFTH CONGREGATIONAL SOCIETY.

CHRISTIAN FRIENDS, — After a careful estimate of the results of my labors among you the past year, and a careful study of the probabilities of the future should I remain with you, I am induced to ask my dismissal from all duties as your minister on and after six months from date.

This conclusion has not been reached without many painful thoughts, for my connection with you has been most pleasant ; but it is final.

The delay of six months is in compliance with the terms of my settlement, by which, with each, the privilege was reserved to either party of terminating the contract entered upon.

I have been led to this step by this consideration : It was understood, at the time I came among you, that I was invited to test the question, whether there was any possibility of the society's so far reviving as to fill the vacancies occasioned by removal and death. I

have given you my best thoughts and prayers; and I am satisfied that the present condition of the society does not warrant any reasonable hope for its success.

Therefore I must leave you, while thanking you for your ever ready co-operation and constant sympathy, and praying most fervently that God may bless you through our Lord Jesus Christ.

Your friend and pastor,

J. F. LOVERING.

After discussion, the resignation was accepted, and a committee was chosen to reply.

*Reply to Mr. Lovering.*

BOSTON, Aug. 6, 1861.

To the Rev. JOSEPH F. LOVERING.

REVEREND AND DEAR SIR,— Your communication addressed to the Twelfth Congregational Society, by which you, availing yourself of the terms of the contract, propose to terminate the same on the 1st of January next, was duly laid before the society, at a meeting called for the purpose, on the 1st inst. On the acceptance of the proposition you make, there was but one current of remark, and one tone of feeling; each showing the deep regret that pervaded the meeting, that the occasion existed for the decision to which you had arrived. When you came to our aid a little more than a year ago, hope, with all of us, was strong,

— though faith with many of us was feeble, — that we might, under the ministry of one so full of promise, revive our society, which had been for several years dwindling by death and removal, even under the ministrations of our senior pastor. The experience, however, of a year, brings the full conviction to our minds, that the outward current of decline is still too rapid and strong to be resisted, that the time has arrived when the population of our neighborhood is insufficient to sustain three churches of our denomination, and that ours is the one most distinctly marked to cease. While acceding to your proposal, we cannot refrain from expressing the great satisfaction we feel, and the high sense of regard and esteem we entertain, for you in all your varied relations to us.

Your pulpit and communion services have been in a marked degree agreeable, able, fervent, and truly Christian ; your pastoral duties have been promptly, kindly, and acceptably performed ; your relations to the Sunday school have been devoted, pleasant, and successful ; your friendly services have been so fertile of happiness, that we shall long and fondly cherish their remembrance. In short, your outgoings and incomings among us have been such as we can, without qualification, commend to others, and dwell upon ourselves with pleasure and profit. As a Committee, appointed for the purpose at the above-named meeting, we make this reply in behalf of the society ; while we most cheerfully and affectionately tender for yourself and family our best wishes and fervent

prayers, that our heavenly Father, in his infinite goodness, will continue to bless and to keep you.

F. BROWN, C. WALKER, A. G. WYMAN,	}	<i>Committee.</i>
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At the meeting of the proprietors held Aug. 1, 1861, a Committee of three was appointed to consider and report on the present condition of the society.

At the meeting of Sept. 16, the Committee presented their report in writing, giving a full "statement of the late doings, present situation, and future prospects of the society," and appended thereto the following preamble and votes,—the same being accepted and adopted unanimously; to wit:—

In meeting of proprietors of the Twelfth Congregational Church, Sept. 16, 1861.

Whereas, By seeming direction of Divine Providence, and by the concurrence of events, as set forth in the foregoing report, it seems both expedient and necessary, at an early day, to terminate the existence of this corporation; and—

Whereas, The labor required in the process of such an arrangement can be performed more easily, promptly, and safely by submitting the same to the care and control of a competent Committee, with full powers to act for the society:—

Therefore *Voted*, That Francis Brown, Otis Norcross, Charles Leighton, Isaac D. Farnsworth, and Abraham G. Wyman, be, and they are hereby, constituted a Committee, fully authorized and empowered to act in behalf of the corporation, and at their earliest convenience, and according to their best discretion, to bring the services of the church to a close; to obtain the lawful decision for the termination of the existence of the corporation; to take possession, and dispose of all the real and personal estate belonging to the society at public or private sale, as they may deem expedient, and for such sum or sums of money or other consideration as they may deem sufficient or proper; to make, execute, and deliver all suitable and sufficient instruments for the full conveyance of said property to the purchaser or purchasers of the same; from the proceeds of such sales, to pay, through the treasurer, all the debts of the society, and afterwards to distribute the surplus remaining in their hands among the proprietors, according to law and usage in such cases made and provided; and to do all other acts and things in the premises which the proprietors could in their corporate capacity perform.

*Voted*, That the said Committee shall report of their doings to the proprietors on or before their next annual meeting.

Accordingly, at the annual meeting of the pew-owners, which was held on the evening of the first Monday in April, 1862, the Committee

reported progress; but, not having completed their work, asked for further time, which was granted.

When the last sabbath in December, 1861, came, in the presence of the senior pastor, and more than the accustomed congregation, Mr. Lovering preached his final discourse, in which he took an affectionate leave of his people in few but fitting words. The church then gathered for the last time around its communion-table, in the delightful anticipation and hope of being gathered once more together, never to be separated, around the altar of communion in the better land.

In the afternoon, the children of the parish, with their superintendent, teachers, junior pastor, together with many members and friends of the school and society, assembled in the vestry for a closing service. The scene was one of deep interest. The children, with their teachers, united their hearts and voices in songs and services of worship and praise appropriate to the occasion. Mr. Lovering made the first address to the children. He was followed by Mr. Pray, a superintendent of the school for thirty-three years; by Mr. Charles F. Wyman,

both a pupil and teacher for a long period; and then by Mr. Brown, the remaining and acting superintendent, who had sustained that relation to the school for the last quarter of a century.\*

All their words grew naturally out of the occasion which had brought them together, and were pleasant and cheerful words of mingled reminiscences, of tender regrets, and good counsels; and when Mr. Pray, who had seen the end from the beginning, at the close of his address, said, "Farewell, temple of the Lord, ever dear and ever blessed! farewell, school and scene, around which cluster so many tender associations and sacred memories!" many an eye was moistened, and not a heart there but throbbed with emotions of sorrow and regret.

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\* Appendix, No. XI.



## CHAPTER XII.

## SALE OF THE CHURCH. FINAL REPORT.

As stated in the previous chapter, a Committee of five had been appointed to bring the affairs of the corporation to a final close.

On the evening of the 5th of March, 1863, pursuant to notice, the proprietors held a meeting at the house of Otis Norcross, Esq. It was organized by the choice of Dr. Daniel Henschman as moderator. The report of the above-named Committee was read by its chairman, and unanimously adopted. It is so important in all its statements, so full and so authentic, that we give it entire. It forms a fitting and most appropriate close to the history of this church and society.

## REPORT.

At a meeting of the proprietors of the pews in the Twelfth Congregational Church, held on the evening of Sept. 16, 1861, after the reading and unanimous acceptance of a report declaring favorably to the termination of the existence of the society, the under-

signed were appointed a Committee, with ample powers, to effect the object in view ; to discontinue the public services ; to sell and dispose of all the property of the society ; to pay its debts ; to distribute the balance among the proprietors according to law and usage ; and to do all other acts and things in the premises which the society could do ; and having, as they believe, accomplished the work assigned them, ask permission to present this their final report.

The public services of the church, congregation, and Sunday school, were brought to a close on the last Sunday of December, 1861.

The members of the choir, who had remained to the time of closing and rendered their very acceptable services, were each presented with an appropriate token of our regard, for which we have received a generous and heartfelt acknowledgment.

Immediately after their appointment, your Committee, as advised, prepared a paper, declaring the condition of the society, and showing its unfavorable prospects ; adding the request, that its corporate existence should be dissolved. This paper was addressed to the Honorable the Justices of the Supreme Judicial Court for Suffolk County in Massachusetts. It was offered to the proprietors for their signatures ; and being signed by every one (no opposition arising), and as the corporation was known to be solvent, it was, by competent authority, declared wholly unnecessary to take any other steps to secure a court decision in the case.

At an early moment, the Committee united their efforts to effect a sale of the church-property, and to do it in a manner to please the greatest number possible of the proprietors, their neighbors and friends ; to have less regard for the price obtained, than to the fulfilment of the golden rule of action.

The unanimous desire of the Committee was first shown in an effort, by Subcommittee, to secure to the Benevolent Fraternity of Churches — to be used as a substitute for the chapel in Pitts Street — our very pleasant and commodious church building, with all its furnishing of organs, libraries, school and hymn books, gas-fixtures, &c., at a low price ; and, beyond this, the advantage of a legacy of \$500, which, without a doubt, could have been transferred for the benefit of the Sunday school. We regretted much to find our labors ineffectual in securing thus to our denomination, in connection with a noble charity, our favorite place of worship.

As might be expected, next to Unitarian, we preferred to give it some other Protestant occupation ; and subcommittees were appointed to act with such reference. Consequently, during the season, we endeavored to treat with the Methodist Society worshipping in Russell Street, the Church of the Advent in Green Street, and afterward with a Committee from the Universalist Convention, who aimed to form a new society in this section of the city ; and, in aid of their project, we granted them the free use of the church for four months. Failing in all these attempts to dispose of

our charge, we next proposed to the owners of real estate in the neighborhood to sell to them at our minimum price, and thereby enable them to secure the spot for the display of such taste, or for its conversion to such purposes, as would be most agreeable to them; but the times and a combination of circumstances thwarted all their plans, and they were given up.

Your Committee then came unanimously to the conclusion, that the next step should be to advertise and sell, independently of any bias. An advertisement brought, from a real-estate broker, a proposal to purchase, asking for terms. An answer assured him, that the land, the building, the organ, and all the other appurtenances belonging to the society, excepting the church-plate and all the books contained in the house, would be sold for the net sum of \$27,000, less the amount of the mortgage-note of \$10,000, with the interest accrued thereon; the society to be relieved from all responsibility on account of the said mortgage-note, by the substitution for it of a new one, signed by the purchaser, and the delivery of the original one to the society.

The other party, by its agent, Mr. Veazie, accepted the terms we offered; and, on the execution and delivery of the instruments of conveyance to him, paid over to our Treasurer, in cash, the net balance of proceeds from sales; it being \$16,766.46. To this sum was added for books sold, and other items, \$143.60.

From this sum, the Treasurer was instructed to pay all the demands against the society that could be found; and your Committee believe that the payments have been made fully and equitably, and that the society has not, at this moment, an outstanding debt.

After paying off all the debts, and the expenses attending the sale, the Treasurer reported a balance in his hands of \$15,580.

This sum your Committee voted, unanimously, to distribute among the proprietors, *pro rata*, on the original valuation of the pews they severally owned.

An adjustment table was prepared with care, and the several sums found due were promptly paid over to the claimants by the Treasurer.

Deeming it possible that some unexpected claim might be presented, or that some unforeseen expense might yet be incurred, the Committee thought it but a measure of prudence to retain a sum equal to six per cent on the amount distributed. This was placed in the hands of Abraham G. Wyman, Esq.; for which he has issued scrip, payable July 1 proximo, if it is not, on or before that day, wanted as above.

On settlement with the proprietors, they severally signed a receipt, carefully prepared for the purpose, of which the following is a copy; to wit:—

“We the subscribers, proprietors, hereby acknowledge the receipt from the Twelfth Congregational Society, a corporation in the city of Boston, through its Treasurer, Abraham G. Wyman, Esq., of the amount of money set against our respective names,

it being our full share and just proportion of the proceeds of the sales of the entire real and personal estate of said society, the sales having been made, with our approval, by a Committee duly authorized by us for that purpose ; and the same is in full satisfaction for our interest in, and all claims against, said corporation, as well as an acquittance of all liabilities, if any, of said Committee, and each of them, to us, or either of us, for any damage or claims which may grow out of said sale, or may hereafter be presented against said corporation, excepting as hereinafter provided ; viz. : —

“ In consideration of the payment of the amount heretofore provided, we, each for ourselves, and not for each other, severally promise the said corporation, and each of the other signers of this instrument, to hold them harmless from all demands and claims made by any person or persons who may have been prior owners of the pew or pews which now stand in our names upon the records of said society ; and we also promise, if any valid claim is hereafter presented against the corporation, to refund to the Treasurer of the society, upon his demand, such portion of the money received by us respectively as may be our just share of said demand, *pro rata*, with the signers hereto.

“ BOSTON, Oct. 28, 1862.”

The signers of this instrument being the final proprietors of the premises, their names are appended

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“ Boston, Oct. 28, 1862.”

The signers of this instrument being the final proprietors of the premises, their names are appended



to preserve the information for whom it may concern : —

Francis Brown.  
 Otis Norcross.  
 Charles Leighton.  
 Isaac D. Farnsworth.  
 Abraham G. Wyman.  
 Benjamin Beal.  
 William H. Lane.  
 George W. Torrey.  
 Lucretia F. Farrington.  
 Estate of Andrew Johonnot.  
 Reuben Rice.  
 John Bigelow.  
 Elizabeth Clark.  
 Abraham W. Blanchard.  
 Ann C. Wheeler.  
 Ichabod Howland.  
 Estate of Henry Plympton.  
 Daniel J. Coburn.  
 James Fowle.  
 Daniel Hinchman.

Samuel Barrett.  
 Lewis G. Pray.  
 Margaret Farmer.  
 Eliphalet Jones.  
 George Staples.  
 Estate of Sarah M. Lane.  
 Eben B. Foster.  
 Lucius Slade.  
 Mary Ellis.  
 John J. Dunham.  
 John F. Pray.  
 Elisha Atkins, Ex'r.  
 Newell A. Thompson.  
 Rachel M'Allaster, Ex'x.  
 Thomas Barrett.  
 Fordyce F. Bowen.  
 Estate of Sarah M. Howe.  
 William A. Brigham.  
 Cornelius Walker.  
 Julia A. Norris.

The foregoing instrument, with the signatures attached, duly executed and acknowledged, is recorded in the Suffolk Registry of Deeds, lib. 820, fol. 14.

The payment to each proprietor, although not large, is yet sufficiently so to enable him to purchase for himself and family, in one of the many kindred churches with which our city and neighborhood is blessed, a privilege similar to the one he has here so long enjoyed.

And here, perhaps, as appropriately as anywhere, an incorrect report, said to be in circulation, may be noticed, and certain facts stated, both of which, it seems but just and fair to the proprietors of this church, should be explained.

Your Committee have learned with surprise, that in certain quarters, where subjects of a religious character and tendency are fully and freely discussed, it has been said, that, inasmuch as the Twelfth Congregational Church was erected and established by the voluntary contributions of a certain number of the early and noble friends of Liberal Christianity, it is an act of injustice on the part of the late proprietors to wrest it from its position of usefulness and blessing, and to put into their pockets the proceeds of the sale of property which was *given* for the use and benefit of the denomination.

The premises being incorrect, the sequence does great injustice to the parties interested.

The church, it is true, was built by a stock company, formed indiscriminately of friends of the cause of Liberal Christianity, — friends of the individuals who were to compose the society, and the neighbors who wished another church built in this increasing portion of the city; and when, through the instrumentality of this stock company, the house had been erected and prepared for use, a new company appeared in the persons of the purchasers of the pews; and this new company then bought the church, and paid over to the first company the full amount of their several

subscriptions, with interest on the same to the date of purchase ; and, consequently, became the owners of the property equitably and honorably. The proprietors of 1862, at the date of the late sale, were identical with, or the legal representatives of, the proprietors of 1825 ; and as they paid for the pews they have owned and occupied, and the taxes and other demands upon them incident to their association as a religious society, the charge alluded to above seems wholly unjust, and should not be repeated.

As before stated, in the sale of the property, a reservation was made of all the books of the church and Sunday school, and the service of plate.

The books were disposed of as follows : The copies of the Old and New Testament which had been used in the pulpit since the year 1825, and one of the pulpit hymn-books, were presented to the senior pastor of the society. The other hymn-book, from the pulpit, was given to the junior pastor.

From the Juvenile Library, each teacher of the Sunday school was permitted to select, for his or her own use, five volumes ; and for each pupil of his or her class, three volumes.

The music-books from the organ-loft, and a large proportion of the adult library-books, were sold, and the proceeds of sale paid into the treasury. The remainder of both libraries, with the church and Sunday-school hymn-books, manuals, cards, &c., were passed gratuitously over to Joseph H. Allen, Esq., Secretary of the Sunday-school Society, who assured

us, that, by the means which the donation would afford him, he could send a thrill of joy into many of the small and feeble gatherings of Christian worshippers and learners in the less-favored communities of our land.

About eight hundred volumes were thus sent on their errand of love and mercy. Your Committee knew of no better purpose to which these things could be devoted.

The service of plate was found to consist of a christening-basin, two bread-receivers, two large and two small flagons, eight cups, and one spoon. These articles were of solid silver, beautiful in form, and chaste in workmanship; and, by the uses to which they had been put, had become sacred vessels. The early records of the society show that these vessels were all, directly or indirectly, presented for the use of the new church by its friends; and the Committee were decidedly of opinion, that there would be a manifest impropriety in disposing of these articles, as in the case of the other property committed to their charge; and they voted unanimously, that the plate should be disposed of otherwise than to increase the sum for distribution among the proprietors, and yet in a manner and for purposes such as the circumstances of the occasion would warrant and the proprietors approve. Accordingly, as tokens of friendly regard, they presented to each of our pastors one of the bread-receivers, and to each of the officers of the church a cup.

The gifts were tendered by the Committee, on behalf of the society; and we have letters of acknowledgment, accompanied with thanks, sincerely and warmly expressed; also the request, that their gratitude and kind wishes might be extended to every member of the society, not only in return for the rich presents received, but also for the generous sympathy and kindly remembrances they revived.

Nine of the other vessels were purchased by as many members of the parish, to be kept as mementos of the past; while the other three were sold to a jeweller, with the express condition that they should be melted down, and thereby saved from any improper uses in the form we have so long retained them.

The sum realized for the plate sold was \$317.14. One hundred dollars of said amount, under the direction of a friend of the party, has been appropriated for the benefit of a lady, formerly a worthy member of our choir, on whom the afflictive hand of Providence has been laid, and thereby made an object of our commiseration and sympathy.\*

Another object in view by your Committee, which this fund will be made to accomplish, is the preparation of a complete history of the society, which will be printed, and distributed among the proprietors and others; and, should there still remain any balance of funds in their hands, they will apply it with care to charitable purposes, and, as far as may be found judicious, in connection with the society they represent.

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\* Since deceased.

The following abstract of the Treasurer's account, which has been duly attended to by the Auditors of the society, will show the financial transactions of your Committee since the rendering of the annual account in April last ; and we feel quite confident, in presenting it, that it includes every item of indebtedness which could justly be brought against the corporation ; that the balance of funds has been distributed among the proprietors ; and that the Treasurer's account has been correctly adjusted and settled : —

*Society, Dr.*

To amount of balance due Treasurer, April 1,	
1862 . . . . .	\$80.22
" " " loans and interest paid on same	746.27
" " " interest paid on mortgage-note,	
May 1 . . . . .	300.00
" " " expenses of settlement paid . .	172.34
" " " paid for sundries . . . . .	31.23
" " " cash paid proprietors . . . .	14,620.00
" " " scrip to " . . . . .	960.00
	<u>\$16,910.06</u>

*Contra, Cr.*

By sale of church and fixtures, net . . . .	\$16,766.46
" " " books, &c. . . . .	77.50
" rents and sundries . . . . .	66.10
	<u>16,910.06</u>

A new trunk, duly labelled, has been purchased, of sufficient capacity to contain all the record-books and papers of the society, in which will be deposited the Society's Record-book, the two Record-books of the Standing Committee, the Treasurer's Account-books,

the Account-books of the Treasurer of the Twelfth Congregational Branch of the Benevolent Fraternity of Churches, the Account-book of the Treasurer of the Association for Benevolent Purposes, the Account-book of the Treasurer of the Adult Library, Record and Account Books of the Female Benevolent Society, and the Record and Treasurer's Books of the Sunday School, with files of papers belonging to each association.

This trunk will be retained by Abraham G. Wyman, Esq., the last Treasurer of the society, the contents to be used by him for reference, or permitted to be thus used by others, according to his discretion.

*And, now, what wait we for ?*

The work you have assigned us we have finished ; and we have done it, too, as speedily as it was possible ; with as much fidelity as we could bring to the transaction ; with a constant and active desire to give entire satisfaction to every person and party interested ; and we hope we have not been wholly unsuccessful in securing our aim. You have our services ; they have been rendered without charge ; and we cherish the wish, that they may be found worthy of your approval.

*And what wait we for ?*

Our history discloses the facts, that here, during the last thirty-eight years, a society has been originated and organized ; a church has been built ; two earnest,

faithful, and efficient clergymen, each in his day, have been brought into the active and important service of their Divine Master ; a Sunday school has wrought its good work through the whole period ; and many are the works of mercy, charity, and love, that will be found recorded in heaven, which have been performed by associations in our midst ; and we know that hundreds and thousands have gone out from us to bless other communities with a better faith, a higher aim, and a nobler standard of action, because of their connection with this church.

Providentially, notwithstanding our united efforts to sustain the work, it has declined, and we are scattered.

Let us not give place to sadness, while there is so much, in the retrospection, to fill us with joy and gratitude.

*And what, still, wait we for ?*

The last words must now be spoken ; and your Committee, in conclusion, have but to recommend the adoption of the vote appended to this report, and thereby terminate the corporate existence of this society.

Respectfully submitted.

FRANCIS BROWN,  
OTIS NORCROSS,  
CHARLES LEIGHTON,  
ISAAC D. FARNSWORTH,  
ABRAHAM G. WYMAN,  
*Committee.*

BOSTON, March 5, 1863.



The report having been read, on motion, it was *voted* unanimously, that the same be accepted, and copied in the records of the society.

The following vote, annexed to the report, was then offered to the meeting, and unanimously adopted : —

Boston, March 5, 1863.

In meeting of the members of the Twelfth Congregational Society, —

*Voted*, That the corporation heretofore known as “the Twelfth Congregational Society in the City of Boston,” whose act of incorporation bears date of June 14, 1823, having by vote ceased to hold meetings for public worship ; having sold all their property, both real and personal ; having received all their dues, and paid all their debts, and distributed the balance of funds, thereafter remaining, in a satisfactory manner, among the final proprietors ; and having concluded all other matters requiring corporate action in the premises, — do hereby, by this act of adoption, declare the existence of said corporation to have terminated.

Mr. Coburn then offered the following resolves, which were passed unanimously : —

*Resolved*, That the proprietors of the Twelfth Congregational Church, duly appreciating the highly valuable services of the Committee appointed to dispose of the property of the society and to close its affairs, do most cordially and fully tender to the gentlemen composing the Committee their most sincere thanks for the prompt, judicious, and fully satisfac-

tory manner in which they have discharged the trusts reposed in them, and for their full and elaborate report.

*Resolved*, That the acknowledgments of this society be tendered to the Treasurer for the courteous and faithful manner in which he has discharged his duties, and his ready co-operation with the Committee in closing the affairs of the society.

*Resolved*, That the thanks of the proprietors are hereby tendered to the Clerk for the faithful and proper discharge of the duties of his office.

*Resolved*, That the thanks of the proprietors are presented to the Standing Committee for the faithful and satisfactory discharge of their duties.

*Voted*, That the foregoing resolves be entered at large upon the records of the society.



# APPENDIX.

## I. — PAGE 19.

### CHAIRMEN OF THE STANDING COMMITTEES.

Samuel Perkins . . . . .	1824.
Jonathan Whitney . . . . .	1832.
George Lane . . . . .	1835.
Isaac Danforth . . . . .	1849.
Charles Leighton . . . . .	1850.
Francis Brown . . . . .	1860.

## II. — PAGE 19.

### *Members of the Standing Committee from 1824 to 1862.*

1824.	1825.
*Samuel Perkins.	*Benjamin Seaver.
*Jonathan Whitney.	Enoch Hobart.
*George Bond.	Levi Haskell.
*George W. Otis.	*John Eaton, jr.
*Elisha Hathaway.	*Otis Norcross, sen.
Thomas Power.	*William Tileston.
*John De Wolf.	*John Mellen.
*Ebenezer Ellis.	
*John Allen.	
*George Lane.	1826.
*Benjamin French.	Charles A. Spring.
	*Saml. M. Holland.

1827.

\*Isaac Danforth.  
Charles B. Shaw.  
\*Perez Loring.

1828.

\*Jonathan Howard.

1830.

George H. Kuhn.  
William Freeman.

1831.

\*Calvin Washburn.

1832.

John Hews.

1833.

Nathl. F. Cunningham.

1834.

\*Elijah Cobb.  
P. R. L. Stone.  
\*Michael Tombs.  
\*James Dugan.

1835.

Lewis G. Pray.  
Ammi C. Lombard.  
\*Michael Mellen.  
James A. Smith.

1836.

\*James M'Allaster.  
Benjamin Beal.

1837.

\*Jesse Bird.  
\*Luke Fay.

1839.

James Cheever.

1841.

A. W. Blanchard.  
\*William V. Kent.  
Edward F. Hall.  
James Fowle.  
Matthew Binney.  
Billings Briggs.

1842.

Geo. Wheelwright.

1843.

Eliphalet Jones.  
\*Caleb Eddy.  
\*Willard N. Fisher.

1844.

Newell A. Thompson.  
\*George W. Abbott.

1846.

Charles Leighton.

1847.

\*John Wheeler.

1849.

Otis Norcross.  
Otis Munroe.  
E. B. Foster.

1850.

Nathaniel Winsor.

1851.

Daniel J. Coburn.

1852.	1857.
*James Clark.	Daniel Henschman.
Reuben Rice.	
Isaac D. Farnsworth.	1860.
	*Henry Plympton.
1853.	John Bigelow.
Ichabod Howland.	Cornelius Walker.
	Thomas Barrett.
1856.	Francis Brown.
George W. Torrey.	1861.
Gilbert Nourse.	Lucius Slade.

*Treasurers.*

Lewis Tappan . . . . .	1824.
E. Hathaway. . . . .	1825.
Daniel Henschman . . . . .	1826.
Abraham G. Wyman . . . . .	1854.

*Clerks.*

W. H. Lane . . . . .	1824.
George Lane. . . . .	1825.
William Freeman . . . . .	1827.
Elijah Cobb . . . . .	1830.
Eliphalet Jones . . . . .	1833.
A. W. Blanchard . . . . .	1843.
I. D. Farnsworth . . . . .	1846.
Ichabod Howland . . . . .	1852.
A. W. Blanchard . . . . .	1853.

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\* Deceased.

## III. — PAGE 22.

“It happens to be within my knowledge,” says Dr. Barrett in a note to his sermons, “that, during the first twelve years of our history, this society received accessions from the various religious denominations in this city as follows: Ninety-four families from the Liberal Congregationalists, thirty-five from the Orthodox Congregationalists, twenty-six from the Baptists, nineteen from the Episcopalians, twenty-five from the Universalists, seventeen from the Methodists, eleven from the Christians, five from the Roman Catholics, two from the German Lutherans, four from the Quakers, six from the Swedenborgians, three from the Sandemanians, and two from the Jews.”

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## IV. — PAGE 23.

*Deacons of the Church.*

Benjamin Seaver . . . . .	1825.
Lewis G. Pray . . . . .	1825.
Francis Brown . . . . .	1851.

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## V. — PAGE 25.

## COMMITTEE ON THE FORMATION OF A LIBRARY.

Rev. Samuel Barrett, Lewis G. Pray, Benjamin Seaver,  
Samuel M. Holland, Harrison Gray.

## TRUSTEES OF THE LIBRARY.

*First Board, 1826.*

Elisha Hathaway, Benjamin Seaver, Isaac Danforth, C. B. Shaw, George Lane, M. Mellen, J. B. Flint, M.D., Harrison Gray.

*Second Board, 1829.*

Levi Haskell, Lewis G. Pray, Jonathan Whitney, W. Freeman, John J. Low, J. Mellen, Perez Loring, John Capen.

*Last Board, 1848.*

Otis Norcross, Benjamin Beal, Bodwell Sargent, W. V. Kent, George Lane, Lewis G. Pray, Andrew Floyd, Francis Brown.

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VI.—PAGE 26.

From an examination of the reports of the Library Committees in 1850, it was found that 21,682 volumes were given out from the Library for Adults between the date of the institution in 1826 and 1847, — a period of twenty-one years, or more than a thousand volumes per annum; and that 29,888 volumes were taken from the Juvenile Library during the seventeen years which occurred between 1833 and 1850: making the aggregate 51,570, or the yearly average of volumes of about 2,778. No such examination of the reports has since been made; but, from a casual glance at a few of these, it is made certain there was no diminution, but rather an increase, of the number taken from the



latter-named library, with which, at the last date, the Adult Library had been incorporated.

The benefit derived from this instrumentality alone, in connection with this society, cannot be measured.

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## VII. — PAGE 27.

### ASSOCIATION FOR BENEVOLENT PURPOSES.

#### *President, ex officio.*

REV. SAMUEL BARRETT.

#### *Secretaries.*

Thomas Power . . . . .	1826.
Elijah Cobb . . . . .	1827.
George Pollock . . . . .	1828.
David Kimball . . . . .	1832.
Francis C. Manning . . . . .	1833.
Francis Brown . . . . .	1835.
Artemus Carter . . . . .	1841.
Theodore H. Bell . . . . .	1845.

#### *Treasurers.*

Samuel Perkins . . . . .	1826.
Elijah Cobb . . . . .	1828.
Milton Johnson . . . . .	1832.
John Mellen . . . . .	1834.
Abraham G. Wyman . . . . .	1838.
Matthew Binney . . . . .	1842.

## VIII.—PAGE 29.

*Superintendents of the Sunday School.*

Benjamin Seaver . . . . .	1827 to 1837.
Lewis G. Pray . . . . .	1827 to 1860.
Francis Brown . . . . .	1837 to 1862.

## IX. — PAGE 31.

## OFFICERS OF THE LADIES' BENEVOLENT SOCIETY.

*Presidents.*

Mrs. Elisha Hathaway . . . . .	April, 1828.
„ Marston . . . . .	„ 1832.
„ Elisha Hathaway . . . . .	„ 1833.
„ L. G. Pray . . . . .	„ 1834.
„ John Wheeler . . . . .	„ 1836.
„ M. Tombs . . . . .	„ 1842.
„ John Wheeler . . . . .	„ 1844.
„ G. Stevens . . . . .	„ 1858.

*Vice-Presidents.*

Mrs. W. W. Clapp . . . . .	April, 1828.
„ L. G. Pray . . . . .	„ 1830.
„ M. Tombs . . . . .	„ 1832.
„ S. M. Howe . . . . .	„ 1841.
„ M. Binney . . . . .	„ 1855.
„ Julia Norris . . . . .	„ 1858.

*Treasurers.*

Mrs. L. G. Pray . . . . .	April, 1828.
„ Washburn . . . . .	„ 1830.
„ Benjamin Beal . . . . .	„ 1832.
„ Stone . . . . .	„ 1833.
Miss A. Norwood . . . . .	„ 1834.
„ Lombard . . . . .	„ 1838.
„ M. Fay . . . . .	„ 1839.
„ M. Ellis . . . . .	„ 1840.
Mrs. C. Dupee . . . . .	„ 1842.
Miss S. C. Hobart . . . . .	„ 1844.
Mrs. G. Stevens . . . . .	„ 1847.
Miss L. W. Lane . . . . .	„ 1849.
Mrs. J. F. Pray . . . . .	„ 1850.
„ F. F. Bowen . . . . .	„ 1858.

*Secretaries.*

Mrs. A. W. Blanchard . . . . .	April, 1828.
„ T. W. Lord . . . . .	„ 1829.
Miss C. E. Perkins . . . . .	„ 1830.
„ M. Farmer . . . . .	„ 1831.
„ C. E. Perkins . . . . .	„ 1832.
„ M. Farmer . . . . .	„ 1833.
„ S. White . . . . .	„ 1834.
Mrs. A. W. Blanchard . . . . .	„ 1838.
Miss M. A. Adams . . . . .	„ 1839.
„ N. M. Fay . . . . .	„ 1842.
„ M. S. Watts . . . . .	„ 1844.
„ I. M. Hutchinson . . . . .	„ 1847.
„ H. S. Johonnot . . . . .	„ 1849.
„ M. P. Wyman . . . . .	„ 1850.
„ A. McAllaster . . . . .	„ 1852.
Mrs. G. Stevens . . . . .	„ 1854.
Miss C. E. Wyman . . . . .	„ 1858.

## X. — PAGE 35.

For the convenience of those who wish to consult or profit by the writings of Dr. Barrett, we give a list of his publications : —

*Sermons.*

1. Ordination Sermon, Rev. M. G. Thomas, 1829.
2. Our Obligations and Privileges as Christians. Liberal Preacher, vol. i.
3. Artillery-Election Sermon, June, 1831.
4. Sermon on the Cholera, August, 1832.
5. Sermon, "Kingdom of God within You." Liberal Preacher, vol. iii.
6. Installation Sermon, Rev. George R. Noyes, 1834.
7. On Duelling, Twelfth Congregational Society, 1838.
8. "What thinkest Thou?" Twelfth Congregational Society, 1843.
9. On the Completion of the Twenty-fifth Year of his Ministry, 1850. Two Discourses, Twelfth Congregational Society.
10. "Youths Void of Understanding," Twelfth Congregational Society, 1857.

*Addresses.*

1. On the Character of St. John the Evangelist, before the Grand Lodge of Massachusetts, December, 1835.
2. Before the Ministerial Conference, May, 1847. "Relations of Liberal Christianity to our Age and Country." Christian Examiner, vol. viii. 4th series.
3. Address, Centennial Celebration, Wilton, N.H., September, 1839.

*Tracts.*

1. One Hundred Scriptural Arguments for the Unitarian Faith. A. U. A. No. 2.
2. Excuses for the Neglect of the Communion. A. U. A. No. 22.
3. Doctrine of Religious Experience. A. U. A. No. 28.
4. The Apostle Peter a Unitarian. A. U. A. No. 55.
5. Apologies for Indifference to Religion and its Institutions. A. U. A. No. 90.
6. What thinkest Thou? or, Ten Questions Answered. A. U. A. No. 190.
7. What becomes me? or, The Liberal View of Man's Nature considered as a Motive in the Formation of Character. A. U. A. No. 246.
8. Reflections in a Sunday School. 1845.

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 XI. — PAGE 95.

The names of those who were teachers when the school was closed were as follows:—

*Superintendent*: Francis Brown.

*Female Teachers*: Mrs. F. F. Bowen, Mrs. Francis Brown, Miss Mary S. Watts, Miss Martha McAllaster, Mrs. E. Olivia Stevens, Miss Caroline E. Fowle, Miss Lydia R. Bigelow, Miss Caroline E. Wyman, Mrs. Henry Plympton, Miss Caroline H. Marsh, Miss Caroline Meriam, and Miss Mary E. Johonnot.

*Male Teachers*: Mr. Fordyce F. Bowen, Mr. Charles E. French.

*Librarian*: Mr. John J. French.

*Assistant Librarian*: Mr. Charles D. Andrews.

## N O T E S.

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### I.

The Sunday school of the society, organized in 1827, was closed in 1861; making a period of nearly thirty-five years. There were in connection with it during this time,—

Superintendents . . . . .	3
Teachers . . . . .	275
Pupils . . . . .	1,373

### II.

The records of the church, in the handwriting of the senior pastor, have been kept with fulness and accuracy. We take therefrom the following statistics:—

Church-members,—total number . .	321
Baptisms . . . . .	450
Marriages . . . . .	352
Deaths . . . . .	390

10

11

12













